AN APOLOGIE
OR DEFENCE
OF SUCH TRUE CHRISTIANS
As are commonly (but vniuſtly) called
Brownists:

A

Syn. 7. 60. 150

G. 13. 40

Againſt ſuch imputations as are layd vpon them by the Heads and Doctors of the Univerſity of Oxford,

In their Anſwer

To the humble Petition of the Miniſters of the Church of England, deſiring reformation of certayne Ceremonies and abuſes of the Church.

Ier. 6. 16.

Thus ſaith the Lord, Stand in the wayes, & behold, & aſke of the ancient paths, which is the good way & walk therein, & ye ſhal find reſt for your ſoules: But they ſaid, we will not walk (therein).

Phil. 3. 2.

Beware of dogs; beware of evill workers; beware of the Conciſion,

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~~The Confession of faith~~
1604. { Made An. 1596 — pa. 13.
Reviewed 1598 pa. — 5.
& pu. 1599
Mr Barrows Ex. 1593 p. 95.

215306

TO THE HIGH AND MIGHTY PRINCE,

King IAMES, our

Soveraigne Lord.

FOR asmuch as many have sollicited your Maiestie with their causes of religion, and that not in private suit onely, but publick view of the world: it seemed needfull vnto vs also (most gracious Soueraigne) to publish the cause that we professe and are perswaded to be the truth of God; both for defence of the faith which we witnesse, and clearing of our selues the Lords vnworthy witnesses, from error, schisme, heresie, and the like, imputed vnto vs. True it is, that our base contemptible estate, whom God hath allotted to prophesie in sackcloth, and not to speak at home but from a strange countrie; & most of all, our own vnworthines and insufficiencie to menage such a cause, might discourage vs frō publishing, especially vnto your Maiestie, this our defence and apologie: nevertheless relying vpon the assistance of the Almightie, and hoping also of your Highnes clemencie, we have thus done: for the love of Christ constreyneth vs, & the importunacie of our adversaries inforceth vs also hereunto. For they not content with our afflictions & exile, nor thinking it ynough to speak their pleasures of vs in their pulpits where none may controll them, do also in their printed books publickly traduce vs, as heretofore so stil, and that in their writings dedicated to your Maiestie.

Yet do they not dulie convince vs by the word of God, of those evils wherwith they reproch vs; but think it sufficient to cal vs(a) *absurd Brownists; our conclusions pestilent & blasphemous;(b) our opinions erroneous; & many of our assertions so absurd that they are rather to be laughed at, then worthy of any confutation*; which dealing whether it beseem learned men and Ministers of the Gospel, let the world iudge. As for vs, if we erre, doubtlesse our error must continew with vs, vntil some more orderly and Christian course be taken for our conviction. But now we trust the Heads and Doctors of the Vniversities that have so written of vs, will justify their words, & eyther soundly prove vs and our conclusions to be such as they affirme; or els cease to speak evil of the way of Christ wherin we walk; if not turne their own feet into the streight pathes of the Lord: which we most of al desire for their good and salvation.

a Answer of the Vice-chanc, Doctors, &c. of Oxford. in Pref. & pag. 12.

b D. vvillets Synopsis papismi. pa, 621

Unto your Maiestie we made knowen our cause heretofore by our Petitions, submitting our selves vnto your sacred Throne, which God hath highly advanced, & we desire he would so do for ever. Willing we were, & yet alwayes are, to vndergoe any trial by the word of God which is able to justifie or condemne vs; and according to it, through his grace, to reforme our wayes when we shal discerne them to decline from his will. And if by that goldē (c)*reed* all men would mesure their altar and their worship, & not vse prophane weights and false ballances (which are (d)*an abomination* to the Lord), the truth of religion would soon be manifested, and that which is otherwise could not be hidd. But now whiles men lean on that broken staff of humane writings, and rely on those that being *put into the ballance are altogether lighter then vanitie it self* (as saith the Prophet): they never duly prove, much lesse gayn the cause for which they strive, but wrastle

e Rev. 11. 1. et 21. 15.

d Pro. 11. 1.

Psal. 62. 9.

tle in endlesse cõtentiõ, & oftentimes give advantage to the adversarie. And hereby they injurie the Lord, as if his word had not all wisedome, his holy arme were not almightie, nor that two-edged sword of his Spirit sharp ynough to quell and cut downe all vngodlines & vnrighteousnes whatsoever: they injurie those writers thẽselves, whose writings (yea oft whose errors) ar alleged as rules of faith & veritie, cõtrary (1) to their wil & intendement: they injurie the world, whose backs they lode with volumes long and large, and intangle their consciences with intricate and vncertaine assertions of men, thus giving them candle light to see the Sun, or rather (as the Prophet complayneth) making them to *(a) expend their money and not for bread; their labour for that which wil not satisfie.*

1 As appeareth by their owne words, set downe here after Pag. 99. &c.

a Isa. 55. 2.

But we have *(b) a most sure word* of the Prophets & Apostles, to which they do well that take heed as vnto a light shining in a dark place; the seven lamps of which golden candlestick give light sufficient to their eyes that dwel in the Lords Tabernacle. The *(c) litle book* open in the hand of the Angel that standeth vpon sea and land, such as take & eat may be therby inabled to prophesie vnto peoples & tongues & many Kings. The prophets refer vs to *(d) Gods law & testimonie*, our Sauior sendeth vs to *(e) search the scriptures*, his Apostle telleth vs *(f) they are able to make vs wise vnto salvation & perfect vnto every good work*; & if we would hearken to the admonition of the wise, *(g) of other things besides these we would take heed*; especially seing our Lord hath concluded both Testamẽts with these watch-words, *Remember the Law of Moses my servant which I commanded him in Horeb for al Israel, statutes and iudgements: Mal. 4. 4. For I protest to every one that heareth the words of this book, if any adde vnto these things, God shal adde vpon him the plagues that are written in this book; and if any take away from the words of*

b 2 Pet. 1. 19. 20. 21. Psal. 19. 8. Exo. 25. 37. Pro. 6. 23.

c Reve 10. 8--11.

d Isa. 8. 20.

e Ioh. 5. 39.

f 2 Tim. 3. 15-17.

g Eccles. 12. 12.

the

the book of this prophesie, God shall take away his part out of the book of life, and out of the holy citie, & from the things written in this book. Rev. 22, 18. 19.

But as the Pharisies reteyned the (*a*) traditiō of the Elders, & the Samaritans alledged the example (*b*) of their fathers, so are there not wanting at this day, that in stead of the heavenly frame givē by Christ & his Apostles, would obtrude the patterne of the Churches, that wer in the ages following; as if our Saviours *Testament* wer vnperfect, & that which is wanting in it, to be supplied by others after him. This door being opened, made way for *the mysterie of iniquitie*, & pestered the Church with many invētiōs, til the law & scepter of Christ was abolished, & *Satans* throne set in place. But if eyther ye prophesies foretelling the departure from the faith, or the lamentable corruptions that grew in churches even while the Apostles lived, had ben observed; this evil might hav ben prevented. For they warned the world (*c*) of *false Prophets* y^t^ should come & deceive many; of *greevous Wolves* that should enter into the church; & those arising *frō among themselves*; (*d*) that *the mysterie of iniquitie* did work even then; that *Antichrist* should come, & even then were *many Antichrists*: & what *contentions, emulations, errors, heresies*, were in the churches in th'Apostles times, the Epistles of *Paul*, of *Peter*, of *Iames*, of *Iohn*, of *Iude*, do abundātly witnesse. (*Rom. 16. 17. 1 Cor. 5. & 6. & 11. & 15. chap. 2 Cor. 11. 13. Gal. 1. 6. &c. Phil. 3. 2. 17. 18. 1 Tim. 1. 3. 7. 2 Tim. 1. 15. & 2. 16. 17.-- 21. & 3. 1--8. Tit. 1. 10.--14. 2. Pet. 2. Iam. 2. & 3. & 4. 3 Ioh. 9. 10. Iud. 3. 4. &c.*) As also the estate of the seven churches of *Asia*, amōg whom [*e*] *Satan* had set his throne; where *Iezabel* spake as a propheteſſe; *Balaamites & Nicholaitans* as Doctors; so that some had (*f*) *left their first love*, some wer (*g*) *neyther hot nor cold*, & some (*h*) *had a name that they lived but were dead.*

a Mar. 7. 3. 5.
b Ioh. 4. 20.
c Mat 24. 11. 24. Act. 20. 29. 30.
d 2 The. 2. 7. 1 Ioh. 2. 18.
e Rev. 2. 13. 14 15. 20.
f Rev. 2. 4.
g cap. 3. 15.
h cha. 3. 1.

Of

Of which enormities, the Lord warned them from heaven, by the Ministery of an Angel, & pen of an Apostle, one of (a) *the sons of Thunder*, that vvhosoever had an ear, might hear vvhat the spirit sayd to the Churches. *Rev.* 1. *& 2. & 3. chap.* And if their case vver thus, vvhiles the Apostles those excellent & careful vvorkmen, those precious stones & (b) fundations of Ierusalem, lived; vvho can doubt but that after their departure many more grevous wolves did enter in, not sparing the flock, as was (c) foretold; & as the woful decay of churches soon after doth confirme.

a Mar. 3. 17.

b Rev. 21. 14

c Act. 20. 29.

Neyther did th'Apostles, when they reformed the errors & abuses crept in, vse any other weapons then the sword of the spirit which is the word of God, but out of the writings of (d) *Moses & the Prophets*, drew argumēts to convince the errors then broched: & for the practise of Christs ordinances, called back the errers, to (e) *the Lords first institution*: willing them to beware of such as taught otherwise then as they had first ben instructed, (f) & to hold such new maisters accursed, though they wer Angels frō heaven: deeply charging the Ministers after them (g) to keep and execute the commandements of Christ without spot & blame vntil his appearing, as themselves had first received charge from the (h) *Lord himself.*

d This the Epistle to the Rom Gal. & Heb shew almost in every chapter

e 1 Cor. 11. 23. &c.

f Gal. 1. 8. 9.

g 1 Tim. 5. 21 & 6. 13.

h Mat 28. 20

Now seeing we are willed (i) *to be followers of them*, & so to walk as they have given vs example; how should we admit any other patterne then the Lord hath given vs in his lively oracles, or suffer our selves to be withdrawen from his *eternal Testament* confirmed and sealed with his precious blood: the sufficiencie wherof is such for the deciding of al cases & controversies, as is above al prayse of tongue or pen of man? Herevnto whiles men keep not, they both weary themselves & others with many vnprofitable

i Phil. 3. 17.

ficable & nedlesse labours, & in the end, eat chaffe (oft-times) for wheat, & embrace humane in ventions in stead of Christian truth.

An other effectual means of delusiō hath Satan vsed to seduce the earth, by obiecting the glorie & magnificence of *the Church of Rome*, whose fayth as it(*a*) was once renowmed throughout the world, so is her apostasie & fornications no lesse famous or perspicuous at this day: yet by her outward glittering bewtie, whiles she is(*b*) arayed with purple & skarlet, & guilded with gold & precious stones & pearles; and by the abundance of her pleasures wherwith(*c*) the marchants of the earth are waxed rich, she bewitcheth & deceiveth many soules, betraying them vnto Satan. Of this catholike corruption, the spirit of Christ hath plenteously fore-warned, and by the light of his word so plainly discovered al her snares frauds & falshods, that even the(*b*) simple may vnderstand wisdome, & fooles be wise of hart. If we had no other Scripture but that one Epistle which Paul wrote to *the church at Rome*; it were sufficient to condemne the present estate which is there now to be seen. Let the doctrine & practise of that Church in (*e*) *worshipping images, crosses, crucifixes*, & especially their *breaden God in the sacrament*, be compared with the idolatries whervnto the heathens fell, and which the Apostle condemneth in the first chapter of that Epistle, *vers.* 20. 21. 22. 23.

Let the *adulteries*, *buggeries*, *murthers*, *debates*, *witchcrafts*, and other like vices recorded of the same church & of the most holy fathers of that Sea, by(*f*) their owne lovers & friends, testify how like they are vnto the Gentils whom God gave vp for their idolatries vnto vile and loathsome affections, as the Apostle in the same chapter after sheweth, *vers.* 24--31.

a Rō. 1. 8.

b Revel. 17. 4.

c Revel. 18. 3.

b Prov. 8. 5.

e Bellarm. de imagi. Idem de Eucharist. &c.

f Benno Cardinal. Platina. Luitprand. Mare hist. Guicciardin. Baptista Mantuan. and others.

Let

Let the Romish errors maynteined about (a) *mans natural estate, & originall sin, & the washing away therof by Baptisme &c.* shew how like they be to the hypocrites of the Circumcision whom the Apostle convinceth in *the* 2. & 3. *chapters.*

aBellarm. de gratia prim. ho. Idem de amiss. gr. Idem de Bapt. &c.

Let their accursed doctrines about *merits, & observation of the Law, & justification by works, Purgatorie, Penance, &c.* testify how contrary they be to the whole scope of Paul in that Epistle, & to that comfortable Gospel which he preached of our free justificatiō by faith in the blood of Christ onely, confirmed by many arguments in the 3. 4. 5. 6. 7. & 8. *chapters.*

Bellarm. de justific. Idem de Purgat. &c.

Let their errors concerning *Gods eternall predestination &c.* shew how wel they vnderstand and approve of that heavenly mysterie which the Apostle openeth in the 9. & 11. *chapters.*

Bellarm. de grat. & lib. arb. Rhem. in Rom. 9. &c.

Let their writings of *the Pope & his catholik authoritie, and of the Prelacie & Clergie, vnder him, with their orders, offices, ceremonies &c. and their laity vnder them*, witnes how far they are strayed frō that simplicitie of Christs ancient Ministery & state of the body of his church, described in the 12. *chapter.*

Bellarm. de Pontif. Idem de Cler. &c.

Finally, let their mainteyning of *the Popes high vsurped primacie*, above Kings & Kæsars, and their continual practises by *treasons, warrs & blood-shed*, for vpholding that throne of iniquitie, speak how well they submit to the higher powers set over them by the most High; as the Apostle willeth every soule to do, and that of conscience, in the 13. *chapter.*

Bellarm. de Pontif. Idem de Cler. &c.

Neither is the estate and doctrine of that church in these and other the like things lesse condemned in other Scriptures, all which as they lead vs vnto Christ the author & finisher of our faith & salvation, so do they every where

warne

warne and dissuade vs from Antichrist that son of perdi-
a Rev. 9. 11. tion whose name is in al languages (a) *The destroyer.* And
this they do so plentifully & so playnly, as the most sim-
b Hos. 2. 2. 5. ple may by Gods grace discerne, and (b) plead with their
mother that she is not the wife of God, nor he her hus-
band; & may easily read that mysterie which with so
c Rev. 17. great characters is written vpō her forehead (c) *Babylon the great, the mother of the whordomes & abominations of the earth.*

Of whose cup full of the wine of wrath, as it was fore-
d Rev. 18. told (d) *al nations would drink*; so have we seen the woful
accomplishment hereof amongst the rest in our own na-
tive countrie: the contagion wherof was so great, and so
deeply entred into the peoples harts, as it is not all yet
forgotten or abandoned, but the dreggs of that superstiti-
on many had rather drink stil, then the pure & wholsome
waters of the Gospel. Yet hath God in these tymes ray-
sed vp his witnesses to call men to repentance, (as of his
mercy he contineweth to do vnto this day): & after they
had finished their testimonie & sealed it with their blood,
e K. Henr. 8 he put in the harts of (e) some Princes & Magistrates to do
K. Edward. his wil & execute his judgements in cutting of & casting
Qu. Elisab. out many branches of that cursed tree of *Popish religion*; re-
serving yet some remnants, (f) as he did of the nations of
f Iudg. 3. 1. 2. *Canaan*, to prove Israel by them, & to teach them warre
which knew it not before.

And now he hath set your Majestie vpon the throne of
the Kingdome, after that he hath informed and trayned
you vp many yeres in learned & vertuous education; and
he hath given your Highnes a wise & an vnderstanding
hart to judge betwene good & evil, also a strong arme &
great authoritie, wherby you may be able fighting vnder
the banner of his grace, to cast out frō before your peo-
g Ier. 50. 16. ple al the enemies that ar left, & to destroy both (g) *sower &*

mow

mower from Babel, that there remayn no longer (*a*) *any root to bring forth gall & wormwood.* a Deut. 29. 18.

Which work if your Maiestie accomplish with King Davids hart who did (*b*) *all things that God would*, no doubt but besides your happy reigne on earth, your reward shal be great in heaven; but if with Saul you (*c*) *spare the best & fattest ware of Amalek*, though it be (*d*) *for sacrifice vnto the Lord*, he wil not accept it; neyther respecteth he any mans person; nor lesse regardeth the execution of his judgement vpon these enemies of his son *Christ*, then he did of those ancient adversaries of the Church. And such as were then left, proved but (*e*) *pricks in the eyes and thornes in the sides of Israel*; no better fruits can be expected frō these briers & bitter roots.

b Act. 13. 22.
c 1 Sam. 15. 9.
d ver. 15. 22.
e Num. 33. 55.

And as we doubt not but your Maiestie knoweth well these things, so we trust the Lord wil put in your royal hart to doe his good pleasure; which we humbly desire, & have not spared our vtmost endevours to further the same.

Heretofore when it pleased your Maiestie to have speach with some of vs touching this cause, amongst other things your Maiestie vttered this worthy saying, *That you were willing to take knowledge of any truth of God, for you had a soule & body to save as other men; & that whosoever differ in religion, must be careful alway to have warrant of the word of God and antiquitie*: Accordingly do we humbly beseech your Maiestie by the mercies of our Lord Iesus Christ, to regard this cause, heretofore & now againe presented vnto your gracious view, as it shall be found agreable with the word of truth & no further; & if our doctrine accord not with the ancient evidences of Gods eternall testament, where (*f*) *the old and good way* is to be sought & found; if our fayth be not the ancient fayth of the Apostles, & of the Prophets & Patriarchs before them even since the world began, let it be rejected as new & prophane: but if our pleading be onely

A speach of K. James

f Ier. 6. 16.

for the right of *Iesus the Son of David*, that he may reigne as *King* over his house & church, by the powerfull scepter of his owne lawes; let it fynd favour in your Maiesties eyes, (notwithstanding the basenes & simplicitie of vs earthen vessels) least otherwise, he (*a*) by whom Kings reigne, & (*b*) whose eyes are with them in the throne, see it & it displease him, if his wil be not obeyed. For he can as easily (*c*) loose the collar of Kings, & put down the mightie frō their seat: in his hand is your breath & all your wayes, & *behold he cometh shortly, & his reward with him, to give every man accordiug as his work shalbe. Rev. 22. 12.*

a Prov. 8. 15.
b Iob. 16. 7.
c Iob. 12. 18.
Luk. 1, 52.

The Lord God most high possessor of heavens and of earth, multiply all his graces and blessings vpon your Maiestie, & cease not to do good vnto you & your royall posteritie: He preserve your Majestie & your Realmes in peace vpon earth, & after vouchsafe vnto you the inheritance immortall, vncorruptible, & which fadeth not away, among them which are sanctified by faith in Christ Iesus. Amen.

Your Maiesties

Most humble, and
faithful subiects,

The Overseers, Deacons, and brethren of the English Church at Amsterdam in the Low countryes, exiled for the truth of the Gospell of Christ.

A table of some principal things conteined in the Treatise following.

Reasons moving vs to answer the Heads & Doctors of the Vniversity of Oxford &c. for the particulars in their Book concerning our selves. — — — — *pag. 1. 2. 3.*
The Confession of our faith. — — — *Pag. 4. 14. &c.*
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Of instructing the people, by such as are able therevnto, yet not in office of Ministerie. — — *pag. 45.*
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Which be the ordinarie & perpetuall Offices & functions, set by Christ in his Church: namely, that they be Pastors, Teachers, Elders, Deacons & Helpers. — — *pag. 48. 49.*
Of the Hierarchie and Ministerie of Popes, Archbishops, Lordbishops, Deanes, Archdeacons, Priests, &c. that they be antichristian. — — — *pag. 50. 51.*
And not to be set over the Church, nor reteyned therin. p. 52. 53.
None may, without a lawful calling, become or be approved for the Ministers of Christ. — — *pag. 55.*
Ministers to attend vpon their functions: Not to bear civil Offices, &c. — — — *pag. 56.*
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And according to the simplicity of the Gospel, Without any Popish or other corruptions. —— —— pag. 73.
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Of the monuments of Idolatrie in garments, Temples, Altars, &c. to be abolished. —— —— —— pag 75. 76.
Of Popish degrees in Theologie. —— —— pag. 77.
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Of the abuse of the studie of prophane heathen writers in Schooles & Vniversityes. —— —— —— Ibid.
All Churches & people bound to submit to that constitution, Ministery, Worship, & order, which Christ hath appointed for his Church, & not to any other Whatsoever. — pag. 79. 80.
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A TABLE.

AN APOLOGIE

OR DEFENCE OF SVCH TRVE-CHRISTIANS AS

are commonly (but vniustly) called Brownists:

Against such imputations as are layd vpon them by the Heads and Doctors of the Vnivesity of Oxford: In their Answer To the humble Petition of the Ministers of the Church of England, disiring Reformation of certaine Ceremonies and Abuses of the Church.

The last yeare there came out a litle book from the Heads and Doctors of the Vniversityes of Oxford & Cambridge: penned and set forth by the one/ consented vnto and approved by the other: And that also agreable (as they affirme) vndoubtedly to the joint opinion of al the Deanes, Chapters, & other the learned & obedient Clergy in the Church of England. This Boke is intituled Theyr Answer To the humble petition of the Ministers of the Church of Engląd, desiring reformation of certayne ceremonies & abuses of the Church. A title that pretendeth some great matter to follow in the book/ considering the persons that set themselves to write/ and the purpose/ occasion/ and argument of their writing. Which whether they have accordingly performed/ we suppose the Ministers against whom they write will in theyr Reply make manifest.

In the meane tyme/ because they content not themselves to deale onely with those Ministers aforesaid: but have also in the same book very iniuriously traduced vs whō (falsely) they call Brownists: we have thought it good and more then needfull (being thus provoked) to make answer vnto the things / which there they have imputed vnto vs: Which also we have done for these causes following:

1. Because we are perswaded it is the truth of Christ his Gospell which we witnes to the world/ and whereof they speak evil. So as the love and defence of the truth/ in so waighty a cause / constrayneth vs hereunto. 2 Cor. 4. 13. & 5. 14.

2. Because we have the example of Christ/ of the Prophets/ Apostles/ and faithfull in all ages/ vpon just and needfull occasions stil

defending the truth against all adversaryes/ though otherwise never so learned: And that/ to the stopping of their mouths/ or conviction of their gainesaying/in the judgement of all the sonnes of wisdom.

3. Because the very name of the Vniversityes of Cambridge and Oxford, of the Vicechancelors, Doctors, Proctors, & Heads of houses therin, of the Deanes, Chapters, & all the learned & obedient Clergy in the Church of Englād, as they have intituled their Book/ doth (we know) cary with it a great noyse and sway in the world. And that so very great with some/ as they almost think it cannot be/ that so many auncient/grave/ and learned Doctors and Fathers should be deceyved. Ier. 18,18. Ioh. 7.48 49.

4. Because in * this book/ themselves do say (speaking of the Colledges, Cathedral Churches, Bishops, & other Ministers of the land) that there are at this day, more learned men in England, then are to be found among all the Ministers of the Religion in Fraunce, Flanders, Germany, Poleland, Denmarck, Geneva, Scotland, or (to speak in a word) in all Europe besides. So as then it must needs be supposed/ there wilbe no want of learned men among thē soūdly to cōvince our errors if in any thing they see vs to be out of the way. Which we do here the rather note/because this is one of the two things/which heretofore publishing the confession of our faith / in this our exile/ we did in the dedication thereof desire of the learned men, Students of the Scripture, in the Vniversityes of Leyden, Sanctandrewes, Heidelberg, Geneva, & other like schooles of learning in the Low cūotreyes, Scotland, Germany, and France. Now it may be these more learned men/ of whom they speak/can and will performe more herein/ then al the other learned/ to whom we wrote before.

5. Because such men having so publikly charged vs in the face of the world/ not onely with * absurdityes (which might be borne at the hands of so many great Doctors) but even with ‡ pestilent and blasphemous conclusions &c. it is meet and cānot but be required of them/ that they bring due proof of so grievous accusations.

6. Because they offer to the Ministers aforesaid/ that † if they will yet venture to write, it shalbe answered &c. therefore we doubt not but they will also answer vs/whom themselves have here so very deeply charged.

7. Because having now made this their answer (such as it is) to those Ministers, and ‡ other better answers to the Papists and the reasons alledged by them in their petitions: It remaineth yet (if they think they have as good a hand against vs as they pretend) that having answered them both/ they do also give answer unto vs: And that so much the more / as themselves have begun thus very ill to deale with vs/ as is aforesaid.

8. And seing they do in their answers against the Papists, every foot provoke unto and reason from the word of God (which in deed is the

* Pag. 31.

A lusty brage of ye Doc. of Oxf.

* In the Epist. Dedic. to the Arch b. of Cant, &c.

yet sayd howsoever

‡ In the Book, Pag. 12. and, 15.

† Pag. 26.

‡ M. Gab. Powel of Oxford. M. Math. Sutcliff a Deane &c.

the * only rule of truth): they will not (now) let it be seen/that they are lacking in like defence of the differences between them and vs/ if they have like warrant from the Scripture against vs /as they have against them.

*Esa. 8. 20. Ioh. 5. 39. 2. Tim. 3. 16. 17.

9. Yea seing in this Book it self/ they do not onely give out towching some particulars controverted among them/ that* they are ready to mainteyne them to be most auncyent, justifiable, and convenient Ceremonyes: but pretend also for the whole ‡ Doctrine & Discipline of their Church, & every part therof, as if it did accord with ye Scriptures: They doubtles (if any) have in a readynes/ the sure demonstration and vndeniable evidence of the Scripture/ to shew vnto such as are otherwise mynded. Which if they cā do/ they may thus better evince the truth and perswade the conscience / then by any other meanes they vse/ whatsoever they be/ whether the vngodly Canons & Decrees conceived among themselves: or the cruel persecution and tyranny which hitherto they have vsed and stil do against vs: or the frivolous collections and false calumniations wherewith in this Book they reproach vs/ as they do also els where continually/ &c.

* Pag. 11, you are [illegible] by [illegible]

‡ In the Cambr. Latin Epist.

For these causes/ as we could not in this case but answer for our selves/ so now also we desier of these Doctors/ if they see vs to be in errour/ to shew it vnto vs by the word of God. So may they shew themselves to be (as they professe)* truly zealous & carefully religious in the defence of the Church, for the quieting of mens mindes, & setling theyr consciences. And all others we intreat/ that they ‡ have not the faith of our glorious Lord Jesus Christ in respect of persons: that they follow not the Mighty or Multitude vnto any evill things: that they receyve not the false reports and slanders thus spread abroad against vs or any the servāts of Christ: but that they would now and alway/ without al prejudice/ and in all sincerity/ as before God/ and by the word of God/ examine the truth of our cause and reasons of our practise and walking/ and so receyve and esteem thereof/ as they shall fynd it to agree with the Scriptures/ and no further nor otherwise.

* In the Epist Dedic. to the Archb. of Cant. &c.

‡ Iam. 2. 1. Exod. 23. 2. Lev. 19. 15. 16. Psal. 15. 2. 3

To the end therfore that we may the sooner come to an pssue with our adversaries/ and the better cleare our selves of the imputations layd vpon vs by them/ as also that they may the better know the truth of our cause and directly insist vpon it: wee will here first set downe the Confession of our faith, as it was published and dedicated hereto fore to the Learned men of the Vniversityes aforesaid: Next/ we will answer the particulars/ which they have here obiected against vs/ in this book of theirs before mentioned.

First then/ for the Confession of our faith, this it is/ and thus it hath ben already published (with this Title, Epistle dedicatory, and Preface) as now here foloweth.

The Confession of faith

of certayne English people, living in exile / in the Low countreys.

Together with a Preface to the Reader

which we wish of all may be read and considered.

2. Cor. 4. 13.

We beleev: therfore have we spoken.

Harmony of Confess. in the preface set before it, in the Name of the French & Belgick Churches.

The Prelates and Priests do alway cry out, that we are Hereticks, Schismaticks, and Sectaries. Howebeit let them know that the crime of Heresy is not to be imputed to thē, whose fayth doth wholy rely vpō most sure grounds of the Scripture; That they are not Schismaticks, who intirely cleave to the true Church of God, such as the Prophets & Apostles do describe vnto vs; Nor they to be counted Sectaries, who embrace the truth of God which is one and alwayes like it self.

To the reverend and learned men, Students of holy Scripture, in the Christian Vniversities, of Leyden in Holland, of Sanctandrewes in Scotland, of Heidelberg, Geneva, and other the like famous scholes of learning in the Low countreyes, Scotland, Germany, and France,

The English people exiled, in the Low countreys, wish grace and peace in Iesus Christ.

THis true *Confession of our faith*, in our judgment wholy agreable to the sacred Scripture, we here exhibit vnto all to be discussed: and vnto you (reverend Sirs) we dedicate it for two causes. First for that we know you are able in respect of your singular knowledg in the Scriptures, and hope you are willing in respect of your syncere piety, to convince our errours by the light of Gods word, if any wher we erre out of the way. Secondly, that this testimony of Christian faith, if you also fynd it to agree with the word of truth, may by you be approved, eyther by silence or by writing, as you shall think best.

It may be, we shalbe thought very bold, that being despised of all, yet doubted not to solicite you so many and so great learned men. But this we did, partly at the request of others to whom we would not deny it; partly with desier to have the truth through your help more defended and further spread abroad; partly cōstreyned by our exile and other calamityes almost infinite; partly also moved with love of our native countrey, and of these wherein now we live, and others else where; wishing that all may walk with a right foot to the truth of the Gospel, & praying daily vnto God, that the great work of restoring Religion & the Church decayed, which he hath happily begun in these latter tymes, by our Gracious Soveraigne and the other Princes of these countreyes and ages (his servants) he would fully accomplish, to the glory of his name and eternall salvation in Christ of his elect in all places of the earth.

Towching the causes which moved vs to publish this *Confession of faith*, and to leave *the Church of England* as now it standeth, we have truly and as briefly as we could related them, in the Preface to the Reader, hereafter following: and therefore thought here to omit the repetition of them. The Lord Iesus alway preserve you and your Vniversityes to the praise of his name, the ornament of good learning, the propagation and maintenance of his pure Religion.

From Amsterdam in the low countreyes. The yeare of the last patience of the saints, 1598.

THE PREFACE

To the Christian Reader.

IT may seem strange vnto thee (Christian Reader) that any of the English nation should for the truth of the Gospell be forced to forsake their natiue countrye, and live in exile, especially in these dayes, when the Gospell seemeth to have free passage, and florish in that land. And for this cause hath our exile ben hardly thought of by many, and evil spoken of by some, who know not (as it seemeth) eyther the trew estate of the Church of England, or causes of our forsaking and separating from the same, but hearing this sect (as they call it) to be every where spoken against, have (without all
Act. 28. 22 further search) accounted and divulged vs as heretickes, or Schismatickes at the least. Yea some (and such as worst might) have sought the increase of our afflictions, even here also if they could, which thing they haue, both secretly and openly attempted. This hath Sathan added vnto all our former sorowes, envying that we should have rest in any part of the inhabited world, and therefore cease not to make warre with the remnant of the womans seed,
Rev. 12. which keep the commaundements of God and have the testimony of Iesus Christ. But the Lord that brought his former Israel out of Egypt, and when they walked about from nation to nation, from
Psal. 105. 13 one Kingdome to an other people, suffered no man to do them wrong,
14. but reproved kinges for their sakes: the same Lord yet liveth to maintayne the right of his afflicted servantes, whom he hath severed, and dayly gathereth out of the world, to be vnto himself
1 Pet. 2. 9. a chosen generation, a royall priesthood, a peculiar people, and Israel of God: He is our hope and strength and helpe in troubles ready
Psal. 46. 1 to be found, he will hyde vs vnder his wingers, and vnder his feathers we shall be sure vntyll these miseries be overpast.

And though we could for our partes well have borne this rebuke of Christ in silence, and left our cause to him who iudgeth iustly in all the children off men: yet for the manifestation and clearing of the truth of God from reproch of men, and for the bringing of others together with our selves to the same knowledge and fellowship of the Gospell, we have thought it needfull and our duty to make knowen vnto the world, our vnfeyned fayth in God, and loyall obedience towardes our Prince, and all Governours set over vs in the Lord, together with the reasons of our leaving the Ministery worship and Church of England. Which are not (as they pretend) for some few faultes and corruptions remayning, such as we acknowledge may be found in the perfectest Church on earth:

Neyther

Neyther count we it lawfull for any member to forsake the fellowship of the Church for blemishes and imperfections/ which every one according to his calling should studiously seek to cure / and to respect and further it/ untyll eyther there follow redresse or the disease be growen incureable/ and the candlestick be moved out of the place. But we having through Gods mercy learned to discerne betwixt *the true worship of God and the Antichristian leitourgie: the true ministerie of Christ and Antichristian priesthood and prelacy: the ordinances of Christes testament and popish canons: have also learned to leave ! the evill and choose the good / to forsake Babell the land of our captivitie, and get vs unto Sion the mount of the Lordes holynes, and place where his honour dwelleth.

Rev. 2, 5.

*2 Cor. 6. 14. 15. &c Psa 94. 20.

2 Thes. 2. 3.

!Ps. 37. 27.

Ier. 51. 8.

Rev. 18. 4. &c 14. 2.

But first we desire thee/ good Reader/ to understand and mynd that we have not in any dislyke of the Civill estate and politick government in that Cõmon wealth, which we much lyke and love/ separated our selves from that Church: Neyther have we shaken of our alleageance and dutyfull obedyence to our Soveraigne Prince/ the honorable Counsellers / and other Magistrates set over vs / but have alwayes and still do reverence love and obey them every one in the Lord/ opposing our selves against al enemyes forreigne or domesticall: against all invasions/ insurrections/ treasons or conspiracies by whomsoever intended aginst the Prince and State / and are ready to adventure our lives in their defence / if need require. Neither have our greatest adversaryes ever ben able to attaint vs of the least disloyalty in this regard. And though now we be exiled/ yet do we dayly pray and will for the preservation peace and prosperity of our Soveraigne Prince and al the Dominions of that kingdome.

And wheras we have ben accused of intrusion into the Magistrates office, as going about our selves to reforme the abuses in that land/ it is a mere malicious calumnie/ which our adversaries haue forged out of their owne hart. We have alwayes both by word and practise shewed the contrary/ neyther ever attempted or purposed any such thing: but have endevored thus onely to reforme our selves and our lyves according to the rule of Gods word/ by abstayning from all evyll and keping the commandements of Jesus: leaving the suppressing and casting out of those remnants of Idolatry/ unto the Magistrates/ to whom it belongeth.

Neh. 6. 6. 7. 8.

And further we testify by these presents unto all men/ and desyre them to take knowledg heerof / that we have not forsaken any one poynt of the true Auncient Catholick and Apostolicke fayth professed in our land: but hold the same groundes of Christian religion with them still/ agreeing lykewise herein/ with the Dutch, Scottish, Germane, French, Helvetian, and all other Christiã reformed Churches round about vs/ whose Confessions publyshed / we call to witnes our

Harmon of confes.

fies our agreement with them / in matters of greatest moment/ being conferred with these Articles of our fayth following. The thinge then onely against which we contend/ and which we mislike in the English parish assemblyes / are many reliques of that man-lynne (whom they pretend to have abandoned) yet reteyned among them/ and with a high hand mayntenyned/ vpholden/ and imposed. The particulars wherof (being almost infinite) cannot well of be set downe/ and would be tedious and yksome to thee (good Reader:) But the principall heades we wil truely relate/ and that so briefely as in so large and confuse a subiect we can.

The beginning & constitution of the Church of England.

First, in the planting and constituting of their Church (at the beginning of Queen Elizabeths reigne) they received at once into the body of that Church, as members/ the whole land/ which generally then stood for the most part professed Papistes / who had revolted from the profession / which they made in the dayes of King Edward of happy memory / and shed much blood of many Christian Martyrs in Queen Maryes dayes. This people yet standing in this fearfull sinfull state/ in Idolatry/ blyndnes / superstition/ and all maner wickednes / without any professed repentance and without the meanes theroff/ namely the preaching of the word going before/ were by force/ and authority of Law onely compelled/ and together received into the bosome/ and body of the Church/ their seed baptised/ themselves received and compelled to the Lords supper / had this ministery and service (which now they vse) intoyned and set over them / and ever synce they and their seed remayne in this estate / being all but one body/commonly called the Church of England. Here are none exempted or excluded / be they never so prophane or wretched/no Atheist/adulterer/thief/or murderer/ no lyer/ periured/ witch or coniurer/ &c, all are one fellowship/ one body/ one Church. Now let the law of God be looked into / and there wilbe found/ that such persons * are not fit stones for the Lordes spiritual howse/no meet members of Christes glorious body. None of yeares * may be received into the Church without free professed fayth repentance and submission vnto the Gospell of Christ and his heavenly ordinances. Neyther may ¹ any continew there longer then they bring forth the fruytes of fayth / walking as becometh the Gospell of Christ. Christ Jesus * hath called and severed his servants out of and from the world. How then should this confused and mixed people be esteemed the orderly gathered true planted and right constituted Church of God?

¹1 Pet. 2. 5. Ier. 51. 26.
*Act. 2, 38. 40, 41. & 8. 36. 37. & 15, 9. Ioh. 10. 3 4. 5. Esa. 35. 8. 9.
¹Ioh. 15. 1. 5 Mat, 18. 15, 17. Lev. 13. 46. Numb, 4 13.
* Ioh. 15. 19 and 17. 14.
16. Mat. 3 12 Levit. 20. 24. 26.
¹Ioh. 4. 5. 6

Secondly, as they have reteyned the whole rout of the poypish multitude without any distinction/ for members of their Church: so have they set over them (as reason was) the same poypish Clergie and Prelacy/which they received from the Romysh Apostasie/

and

and this day is to be found in the popish Churches: to wit/ Archbs, Primates, Bbs, Metropolitanes, Suffraganes, Archdeacons, Deanes, Chauncellors, Commissaries, and the rest of that rable/ which rule and governe these assemblyes according to the Popish Canons, Rites, and Customes. These have the power and authoritie in their handes to set forth Injunctions/ to make and depose Ministers/ to excōmunicate both Priest and people/ which they do very exquisitly/ if they yeeld not unto them their due honage and obedience. These have both Ecclesiasticall and Civill authoritie/ to reigne as Princes in the Church, and live as Lordes in the Common wealth/ to punish/ imprison/ and persecute even to death all that dare but once mutter against their unlawfull proceedings: Of these Prelates tyranny cruelty and unlawfull authoritie/ the better sort both of preachers and people have cryed out/ and long tyme sued unto the Prince and Parliament to have them removed out of the Church/ as being the lymmes of Antichrist. But not prevayling/ they are now content (for avoyding of the crosse of Christ) to submit themselves and their soules to this Antichristian Hierarchie/ and beare the sinfull yoke and burthen of their traditions/ and to receive and carry about the dreadfull and detestable marke of the Beast upon them.

About forty ecclesiastical popish Offices are at this day in the Church of England, never a one appointed by Christ in his Testament.

Rev. 13.

Thirdly, the inferiour ministery of that Church/ consisteth of Priests, Parsons, Vicars, Curats, hired preachers or Lecturers, with Clerks & other like Officers, which have receved their offices callings and authoritie from their forenamed Lordes the Prelats, to whom they sweare their canonicall obedience, and promise to performe it with all reverence and submission. Their office is to read over the service booke, and Bps Decrees, thereby to worship God/ to marry/ to bury/ to church women/ to visit the sick/ give him the Sacrament/ and forgive him all his sinnes: and if their livings or benefices (as they are called) amount to a certeyne summe of money in the Kings booke/ then must they preach/ or get some other to preach for them fower sermōs in a yere in their parish. Where also must be noted that the most part of these Priests are utterly unlearned/ and cannot preach at all: wherby it cometh to passe that most of the people are as blynd as they were in the darke dayes of popery. These Ministers generally/ aswel preachers as other/ live in feare and servitude under their foresaid Lords the Bbs. For as without their licence written and sealed they cannot preach/ so upon their displeasure and for not obeying their Injunctions/ they are many tymes suspended/ degraded/ and if they will not be ruled/ put in prison: so that sundry of them have ben suspended and imprisoned for preaching against the Prelats, not subscribing to their devised Articles and Booke of cōmon prayer, not wearing the square cap

With what words & rites, in what habit & gesture, these things are to be done, they are taught in their Rubrik.

and

and surplice/ not reading the service booke/ and be tyed to the same/ not coming to the Bishops courtes/ visitations/ inquisitions / &c. tyll now of late being wearyed with these troubles/ they give place to their tyranny/ and are content to conforme themselves/ and yeeld their canonicall obedience according to their oath/ keeping now silece/ yea going back/ bearing and bolstering the things which heretofore by word and writing they stood against/ so long as there was any hope that the Prince and Counsell would have hearkened unto them/ and put these adversary Prelates out of the Church.

The Service books taken out of ye Masse book

Fourthly, for the administratiō/ which is by Law imposed vpon all both Clergie and Latie. (for so they distinguish them) they have gathered their Service book verbatim out of the Masse book, turning out of latine into english the Suffrages, Prayers, Letanie, Collects, &c. (leaving out some of the grosse pointes therin) keeping still the old fashion of Psalmes/Chapters/Pistles/Gospels/ versicles/ responses/ also Te Deum, Benedictus, Magnificat, Nunc dimittis, Our Father, Lord have mercy vpon vs, The Lord be with you, O Lord open thow my lyps, Glory to God on high, Lyft vp your harts, O come let vs rejoyce, Glory be to the Father, Quicunque vult, &c. These doe they read dayly morning and evening all the yeare long in their priestly vestures/ Surplice/ cope/ &c. some they say/ and some they sing/ having in their Cathedrall Churches/ the Organs, Queristers, singing men and boyes, as in tymes past in popery. Many popish errors yet remayne in that book/ which their owne preachers have noted/ and found fault with. There are they prescribed what prayers to read over the dead/ over the corn and grasse/ some time in the yeare. By it are they iniopned to keep their holy dayes to their Lady (as they call her) to all Saints and Angels/ to all Christes Apostels/ (except Paul and Barnabas) whose eves they are commaunded to fast/ as also their Lent and Ember dayes/ besides frydayes/ and saturdayes throughout the whole yeare. By this book are the Ministers instructed how to marry/ with the signe of the Ring/ &c. to baptise in the hallowed Font/ with signe of the crosse/ with Godfathers and Godmothers/ asking the childe whether it will forsake the diyell and all his workes/ &c. to minister also their other sacrament or communion to the people kneling/ as when in popery they received their maker/ the wordes of Christes institution altered/ and others in stead of them taken out of the popes portuis/ with innumerable such lyke enormities and fopperies wherewith it swarmeth. And this is all the worship and service which many parishes have cōtinually/ except peradventure some written Homilies which the unlearned Priests read unto them. This service must first be read/ and hath the preeminence/ even on the Lordes

Some of them in certaine English books set forth, have reckned above. 100. popish corruptions yet receyned in this Church.

days

dayes/before any preaching/ yea before the Bible it self. He that can read this book distinctly/ is fit enough with them to be a Priest/ yea many that have ben Artificers/ as Shoemakers/ Tailers/ Weavers/ Porters/&c. and without any gifts or knowledge at all/ save only to read English/ have ben and are admitted/ and to this day maintained by the Prelats in the Ministery.

To these Churches Ministers and Service must all the people there come every day/ yea though they have in the next parish a Preacher/ and in their owne a dumbe unlearned Priest/ yet are they all ayded to their owne Church/ and Minister/ and must at the least twise a yeare/ receive the Sacramẽt at his hãds. If they refuse this/ or do not ordinarily come to their parish Church/ then are they summoned/ excommunicated/ and imprisoned/ tyll they become obedient. In this bondage are our countrymen there held under their Priests and Prelats: and such as by the word of God witnes against and cõdemne these abhominations/ they hate/ punish/ put to death/ and persecute out of the Land.

Who now in whom any spark of true light is/ cannot playnly perceive this their Ministery worship and Church to be false and adulterate? Doth Christes eternall testament ordeyn and approve of such popish Lordes and Prelats to reigne over his Church? Are these/ those Christian Bishops/ that is * Pastors, Teachers, and Elders, which he hath set in his Church and over his owne people unto the worldes end? Or can those Preachers which are thus created and deposed by/ thus sworne and obedient unto their spirituall Lordes, be deemed true Teachers of the Gospell of Christ lawfully called and ordeyned to that Ministery? Is that their English Masse the + trew and spirituall worship of God according to his owne will? We are taught in the scriptures † that there can be no agrement made betwixt Christ and Antichrist, betwixt the Lawes of God and mens traditions, that the servants of Jesus may not submitt unto or receive the mark of that Beast/ neyther drinke of the cup of the whore of Babylons fornications/ or buy any of her wares; but must ‡ contend for the maintenance of that faith which was once-gyven unto the saincte/ keeping their soules and bodyes pure from Antichristian pollutions/ touching ‡ no unclean thing/ nor having any fellowship with the unfruteful workes of darknes/ least * by partaking with their synnes they receive also of their plagues/ and drynk of the wyne of the wrath of God/ and be tormented in fyre and brimstone/ before the holy Angels and before the Lambe for evermore. If Christ be God/ let vs follow him: but if the Pope be God/ what shall we say? Why have we left him/ his Church and ministery/ his worship

The chu. of Engl. compared with the word of god.

*Rom. 12. 1. Cor. 12. Eph, 4. 11, 12. 13.

+Ioh. 4. 24. Mat. 15. 9. †Deut. 6. 4. 5, Mat. 16. 6. 2 Cori. 6. 14. 15. Psal. 106, 34 35. 36. ‡Iud. v. 3. ‡2 Cor. 6. 17 Eph. 5. 11. *Rev. 18. 4. & 14. 10. 11

and jurisdiction/ or what halting/ and mocking with the Lord is
Mat. 6, 24. this/ to put away the Popes person/ and retayne his Prelacy and
Ministery/ his Lawes Traditions and Canons/ his worship
and service: or at the least to frame vnto our selves a worship Mi-
2. King. 16. nistery and Church after the patterne and mould of the Apostasie
10. 11, 12. of Rome: which what other thing is it/ then to make an Image
Rev. 13, 12, of that first wild beast, and force men to worship it?
14. 15.

Thus seest thow briefly (good Christian Reader) the thinges
which we mislike in the Church of England, and for which we have
Her. 51. 6. separated our selves/ as God commaundeth. To all these/ if we
Mic. 2. 10. were amongst them/ should we be forced to submit our bodyes
Rev. 18. 4. and soules/ or els suffer violence at the handes of the Prelats/ and
2. Cor. 6. 17 end our lives by violent death or most miserable imprisonment/
Act. 2. 40. as many of our bretheren before vs have donne. For so great is
the malice and power of these Romysh Priests that they persecute
vnto death such as speak against them: and such poore Christians
as they cast into their noysome pryssons/ can seldome or never get
out (except with shipwrak of conscience) vntyll they be carryed forth
vpon the Bere. Neyther is there any care taken for theyr relief in
this case: but being thus cast into pryson/ there they are detayned
without any allowance of meat or money for their maynteynance/
be their want and poverty never so great. If they have any thing
of their owne/ there they are driven to spend it vp: if they have no-
thing/ there they are left by the Prelats to feed on the aye. And
that they may more readily be starved/ or weakened in the truth/
they are commonly shut vp in close prison/ their frends and ac-
quaintance being not suffered to come at them: Nay even their
wyves and children being kept and debarred from them by the
tyranny of these bloodye Prelats and their Instruments: whose
hard harts and vnnaturall cruelty/ if thou diddest understād (gentle
Reader) as many of vs have felt and to this day yet feel/ it would
make thy hart to bleed/ considering their vnmercifull and barba-
rous dealing. And how many soules have perished in their pri-
sons through miserable vsage/ how many have ben put to death/
and how many banished/ though we could to their eternall infamy
relate to all the world/ yet wil we not blaze abroad their acts (for
we take no delight in layng ope their shame) but mourne for them
in secret/ committing our cause to God that judgeth justly/ knowing
Psal. 9, 12. that he that maketh inquisition for blood remembreth it, and will not
forget the complaint of the poore. And thou (Christian Reader)
vouchsafe to remember vnto God in thy prayers such as yet re-
Heb. 13. 3. maynne in handes and pryson amongest them for the testimony of
Jesus/ enduring a hard fight of afflictions/ and having the sentence
of death in them selves/ are like (if the Lord send not vnexpected
deliverance) there to end their dayes.

The crueltye of ye Bb.

Conter-

Concerning our selves/ who through the mercy of God have found a place of rest in this lād /for which benefit we are alwayes and every where humbly thankfull: we desire (Christian Reader) thy charitable and Christian opinion of and holy prayers unto God for vs/ whose kingdome we seek/ whose ordinances we desire to establish and obey: protesting with good consciences/ that it is the truth of his Gospell only for which we stryve against these curfed reliques of Antichristian apostasie: unto which we dare in no wise submit our selves/ no not for a moment. For if it be not lawfull for Christians at this daye to retayne the ceremonies of Moses Law together with the Gospell/ as the Passeover, Circumcision, the Priesthood, Sacrifices, &c. which yet were once cōmaunded by God himself: how can we thinke it tollerable to observe the odious ceremonies of Antichrist/ or submyt our selves to his lawes, Priesthood, Hierarchie, and traditions, which the Lord never allowed/ and which never entred into his hart: yea which he hath so severely forbidden/ with fearefull judgements threatned unto all that shall so do.

Gal. 4. 9. 10. 11. & 5. 1, 2, Heb. 8. & 9. & 10, chap.

But because we have ben very grievously slaundred in our owne nation/ and the bruit thereoff hath followed vs unto this land/ wherby we have ben hardly deemed of by many without cause/ we have ben forced at length to publysh this brief but true Confession of our fayth, for the clearing of our selves from sclaunder/ and satisfying of many who desired to know the thinges we hold. Wherein if in any thing we erre (as who is so perfit that he erreth not) we crave (good Reader) thy Christian brotherly censure and information/ promising alwayes (through the grace of God) to yeild unto the truth when it shall be further shewed vs/ and leave our errors when by the light of his word they shalbe reproved. In lyke maner it shall be thy part and duty to acknowledg and submit unto the truth/ by whomsoever it is professed/ looking alwayes rather to the preciousnes of the treasure it self then to the basenes of the vessels which contayne it/ or the infirmitees of those that witnes the same/ in whose mortall bodyes thow shalt see nothing but the markes and dying of our Lord Iesus Christ. But hold not thy faith in respect of mens persons/ neyther be thow moved at the evyl reports which have ben raised of vs. Here hast thow the trew summe of our Christian fayth: try all thinges by the true light of Gods word: and if thou shalt reap any profit by these our labours/ gyve God the glory/ and remember vs unto him in thy prayers. Farewell in Christ Iesus.

2. Cor. 4. 7.

Iam. 2. 1

1596.

THE CONFESSION OF FAITH

of certaine English people, living in the Low countreyes, exiled.

VVee beleev with the heart, & confesse with the mouth;

I.

That there is but * one God / one Christ / one Spirit / one Church / one truth / one Faith / one true Religion / ‡ one rule of godlines and obedience for all Christians / in all places / at all times / to be observed. * Deut. 6. 4. 1 Tim. 2. 5. Ephe. 4. 4. 5. 6. 1 Cor. 8. 6. & 12. 4. 5. 6. 13. Ier. 6. 16. Ioh. 14. 6. ‡ 1 Tim. 6. 3. 13, 14. Mat. 15. 9. & 28. 20. Deut. 4. 2. 6. & 12. 32. 1 Cor. 4. 17. & 14. 33. 2 Tim. 3. 15. 16-17. Gal. 1. 8. 9. Revel. 22. 18, 19.

II.

God is a * Spirit / whose ‡ being is of himself / and giveth being / moving / and preservation to all other things / being himself ¹ eternall / most holy / every way infinite / in greatnes / wisdom / power / goodnes / justice / truth &c. In this Godhead there be * three distinct persons / coeternall / coequall / and coessentiall / being every one of them one and the same God / and therfore not divided but distinguished one from another by their severall and peculiar propertie: The Father, of whom are the other persons / but he of none: the Sonne, begotten of the Father from everlasting: the holy Ghost, proceeding from the Father and the Sonne before all beginnings. *Ioh. 4. 24. ‡Exod. 3. 14. Rom. 11. 36. Act. 17. 28. ¹ 1 Tim. 1. 17. Esa. 6. 3. & 66. 1, 2. * 1 Ioh. 5. 7. Mat. 28. 19. Prov. 8-22. Heb. 1. 3. and 9. 14. Phil. 2. 6. 1 Cor. 8. 6. Micah. 5, 2. psal. 2, 7. Gal. 4, 6, Ioh. 1. 1. 2, 18, & 10. 30. 38. & 15, 26.

III

God hath * decreed in himself from everlasting touching all things / and the very least circumstances of every thing / effectually to work and dispose them according to the counsell of his owne will / to the glory of his name. And touching his chiefest creatures / GOD hath in Christ † before the foundation of the world / according to the good pleasure of his will / foreordeyned some men and Angels / to eternall lyfe / to be accomplished through Jesus Christ / to the prayse of the glorie of his grace. And hath also ¹ of old

accor-

according to his just purpose foreappointed other both Angels and men/ to eternall condemnation/ to be accomplished through their owne corruption and desert/ to the praise of his justice. * Esa. 46 10. Rom, 11. 34, 35, 36, Gen. 45 5, 6, 7, 8. Math, 10, 29, 30, Ephes, 1. 11, † Eph, 1. 3, 4. 5, 6, 7, 10, 11. Math, 25. 34, 2 Tim. 1, 9. Act. 13. 48. 1 Tim, 5, 21. Col. 1, 14. 17. 18. 19, 20. & 2. 10 Iob. 1. 6. Rev, 19. 10, 1 Thes. 5. 9. Rom. 8. 29. 30. & 9 23, ‖ Iude, ver. 4 & 6. Rom, 9, 11. 12, 13 17. 18, 22, with Exod. 9. 16. Mal. 1, 3. Math. 25, 41. Iob. 4. 18, 2 Petr, 2, 4, 12, 1 Pet. 2. 8. Ioh. 3. 19, Prov, 16, 4.

IIII.

In the * beginning/ God made al things of nothing very good: and created man ‖ after his owne image and likenes in righteousnes and holines of truth. But ✠ streightways after/ by the subtilty of the serpent which Sathan used as his instrument († himself with his Angels having sinned before/ and not kept their first estate/ but left their own habitatiō:) first * Eva/ then Adam being seduced/ did wittingly and willingly fall into disobedience and trāsgression of the cōmandement of God. For the which/ ‖ death came vpon all/ and reigneth over all: yea even ✠ over infants also/ which have not sinned after the like maner of the transgression of Adam/ that is actually: Hence also it is/ that all since the fall of Adam/ are begotten ‖ in his owne likenes after his image/ being conceived and formed in iniquity / and so by nature children of wrath and servants of sinne / and subiect to death and al other calamities due vnto sinne/ in this world and for ever. * Gen. 1. cha. Col, 1. 16, Heb, 11. 3. Esa. 45. 12, Rev, 4. 11. ‖ Gen. 1, 26. 27, Eph, 4. 24. Col. 3, 10. Eccle. 7. 31. ✠ Gen. 3. 1. 4. 5, 2 Cor. 11. 3. † 2 Pet. 2. 4. Iude, ver. 6. Ioh. 8. 44, *Gen, 3, 1. 2, 3. 6, 1 Tim, 2. 14, Eccle. 7. 31. Gal, 3, 22, ‖ Rom, 5. 12. 18. 19, & 6. 23. with Gen. 2. 17. ✠ Rom. 5. 14, & 9. 11. ‖ Gen. 5. 3. & 6. 5, Psal. 51. 5. Ephe, 2, 3, Rom. 5. 12. Deut. 27. 26, & 28. 15, &c,

V.

All mankind being thus fallen and become altogether dead in sinne/ and subject to the eternall wrath of God/ both by originall and actuall corruption: Yet * the elect all and onely/ are redeemed/ quickned/ rayseed vp and saved againe/ not of themselves/ neyther by works (least any man should boast himself) but wholly and onely by God/ of his free grace and mercy/ through faith in Christ Iesus/ ✠ who of God is made vnto vs wisdome/ and righteousnes/ and sanctification/ and redemption/ that according as it is written/ He that reioyceth, let him reioyce in the Lord. * Gen. 3. 15, Eph, 1. 3--7. & 2. 4--9. 1 Thes, 5, 9. 1 Pet. 1, 2, 3, 4, 5. Gen. 15. 6. with Rom. 4. 2. 3, 4. 5, 6, 22, 23. 24, 25. Act. 13. 38. 39. 48, Rom, 3. 24. 25. 26. 2 Tim. 1. 9. Phi. 3. 8. 9. 10. 11. ✠ 1 Cor. 1. 30, 31. 2. Cor. 5, 21. Ier. 23, 5, 6, & 9. 23. 24.

VI. This

VI.

This therfore is * Ipse eternall to know the only true God/ and whom hee hath sent into the world Jesus Christ.* And on the contrary/ the * Lord will render vengeance. in flaming fire unto them that know not God and which obey not the Gospell of our Lord Jesus Christ. *Ioh. 17. 3, Heb, 5. 9, Ier. 23. 5, 6, ‡ 2 Thes, 1. 8. Ioh, 3. 36. Zeph. 1. 4. 5, 6. ‡ & accordingly to obey & not P him.

VII.

Now the rule of this knowledge faith and obedience/ concerning the worship and service of God and all other Christian duties/ is not mens opinions/ devises/ lawes/ constitutions/ or traditions unwritten whatsoever/ but onely the written word of God/ cõtained in the Canonicall bookes of the old and new Testament. Ioh. 5. 39. 2 Tim. 3, 15, 16, 17. Deut. 4. 2, 5. 6, Gen. 6. 22. Exod. 20. 4, 5, 6, & 39. 42. 43. 1 Chro. 28. 19. Psal. 119. in the whole Psal. Esa. 8. 19. 20, & 29. 13. Math. 15. 9. Col. 2, 8. 18., 23, Luk. 16. 29, 30. 31. Gal. 1. 8. 9. 2 Petr. 1, 16, 19. & 3. 2, Rev. 22. 18, 19.

VIII.

In this written word/ God hath plainely reveled whatsoever he thought needfull for us to know beleeve and acknowledge/ touching the person and Office of Iesus Christ; in whom all the promises of God are Yea/ and in whom they are Amen/ to the praise of God through us. Deut. 18. 18. Act. 3. 22. 23. Heb. 1. 1. 2, and through the epistl. Ioh. 1. 1. 14. 18. & 12. 49, 50. & 15, 15. & 20, 31. Pro. 8. 8, 9. and 30, 5. 6, 2 Tim. 3, 15, 16, 17, 2 Cor, 1, 20.

IX.

Touching his Person, the Lord Jesus/ of whom * Moses and the Prophets wrote/ and whõ the Apostles preached/ is the ‡ everlasting Sonne of God the father, by eternall generation/ the brightnes of his glorie, and the engraven forme of his Person/ coessentiall coequal and coeternall God with him and with the holy Ghost: By whom he made the worlds / by whom hee vpholdeth and governeth all the works hee hath made: Who also † when the fulnes of time was come/ was made man of a woman/ of the ‖ Tribe of Juda/ of ‖ the seed of David and Abraham/ to weet/ of Mary that blessed Virgin/ by the holy Ghost comming vpon her/ and the power of the most High overshadowing her: and was also ‡ in al things like unto us/ sinne onely excepted. *Gen. 3. 15. and 22. 18. and 49, 10 Dan. 7, 13. and 9. 24. 25. 26, Ier. 23, 5. 6. Psal. 2. 2. 6. 7. 12. and 16. 10, and 110. with Luk. 24. 44. Ioh. 5. 46, Act. 10, 42. 43. and 13. 33. etc. and 17. 3. ‡ Prov. 8. 22. Mich. 5. 2. Ioh. 1. 1. 2. 3. and 12. 37-41. with Esa. 6, 1. 10, and with Act, 28. 25. Heb. 1 cap. Col, 1. 15, 16. 17. and 2. 9. † Gal. 4, 4. Gen. 3. 15. ‖ Heb. 7. 14. Rev. 5. 5. with Gen. 49. 9, 10. * Rom 1, 3. & 9. 5. Gen 22. 18. Gal. 3. 16. Mat. 1. 1. etc. Luk. 3. 23. etc. Esa. 7. 14 Luk. 1, 26. &c. Heb. 2. 16. ‡ Heb. 4. 15. Es. 53. 3. 4. 9. Phil, 2. 7. 8.

X. Tou

X.

Touching his Office, Jesus Christ * only is made the Mediator of the new Testament/ even of the everlasting Covenant of grace between God & Man/ to be ✦ perfectly and fully the Prophet/ Priest/and King of the Church of God for evermore.

* 1 Tim, 2. 5. Heb. 9. 15, and 13. 20. Dan. 9. 24, 25. Iohn, 14. 6. Act. 4. 12. ✦Heb, 1. 2. & 3, 1, 2. 3, & 7. 24. & 12. 24--28. Psal. 110, 1. 2, 4. & 45, Deu. 18. 15. 18. Esa. 9. 6, 7. Act. 5. 31, Esa, 55. 4. Dã. 7. 13. 14. Luk. 1. 32. 33.

XI.

Unto this office he was from everlasting/ * by the just and sufficient authority of the Father/ and in respect of his Manhood from the womb/ called and separated/ and ✦ anointed also most fully and abundantly with all necessary gifts/ as it is written/ God hath not measured out the Spirit unto him, *Pro. 8. 23. Esa. 42, 6. and 49, 1. 5. Heb. 5. 5. 6. ✦ Esa. 11, 2. 3. 4. 5. and 61. 1. 2. 3. with Luk, 4, 17. 22. Act. 10. 38. Ioh. 1. 14. 16. and 3. 34.

XII.

This office to be Mediator, that is/ Prophet/ Priest/ and King of the Church of God/ is so proper to Christ/ as neither in the whole/ nor in any part thereof/ it can be transferred from him to any other. 1 Tim. 2. 5. Heb. 7. 24 Dã. 7. 14, Act. 4. 12. Esa. 43, 11. Luk, 1. 33. Ioh. 14, 6.

XIII.

Touching his Prophecie, Christ * hath perfectly revealed out of the bosome of his Father the whole word and will of God/ that is needfull for his servants/ eyther jointly or severally to know beleeve or obey. He also ✦ hath spoken and doth speake to his Church in his own ordinance/ by his owne Ministers and instruments onely/ and not by ‖ any false Ministery at any time. *Ioh. 1. 18. & 12. 49. 50. and 15, 15. and 17, 8. Deut. 18. 15, 18. 19, Act. 3. 22. 23 24. Mat. 17, 5. Eph. 1. 8. 9. 2 Tim. 3. 15. 16. 17. ✦Pro. 9. 3. Ioh 13. 20. Luk. 10. 16. Mat. 10. 40. 41. and 28, 18. 20. Deut. 33. 8. 10. Eph. 4. 7. 8. 11, 12. 13. ‖ Mat. 7. 15. 16. and 24. 23. 24. 2 Pet. 2. chap. 2 Tim. 4. 3. 4, Rom. 10. 14, 15. and 16. 17. 1 Tim, 6. 3. 4. 5. Ier. 23. 21. Ioh. 10. 1--5. Rev. 9. 3. &c.

‖ Trything, by 1 Joh. Mat. 23. 1. Phil. 1. 15. 18.

XIIII.

Touching his Priesthood, Christ * being consecrated/ hath appeared once to put away sinne/ by the offring and sacrificing of himself: and to this end hath fully performed and suffred all those things/ by which GOD through the blood of that his crosse/ in an acceptable sacrifice/ might be recõciled to his elect/ and the blessing of Abraham come upon us to eternal life: wherefore also having ✦ broken downe the partition wall/ and therewith finished and removed all those rites shadowes and ceremonies/ he is now entred within the vayle into the holie of holies/ that is/ to the very heaven/ and presence of God/ where hee for ever lyveth and sitteth at the right hand of Majestie appearing before the face of his Father/ to

make intercession for such as come unto the throne of grace by that new and living way: and not that onely / but maketh ¹ his people a spiritual howse/ an holy Priesthood/to offer up spiritual sacrifices/ acceptable to God through him. Neyther doth the Father accept / or Christ offer unto the Father any other worship/or worshippers. *Ioh. 17.19. Heb. 5.7.8.9. & 9.26. Esa.53,cha. Rom.5,19. 1 Pet.1,2,19. Eph.5. 2. Col.1,20. Gal.3.13.14. ‡ Eph.2.14--16. Dan. 9,24.27. Heb.9. & 10. chap. Rom,8,34. Heb.4,14 16.& 7.25.Phil. 2.8--11. ¹ 1 Pet. 2.5. Rev. 1.5,6. & 8,3,4. Rom,12.1,12. Mar.9.49. 50.Psal.16.3.4. Mal.1.14. Ioh.4. 23,24.Mar.7,6,7,8. Esa.1,12.&c.

XV.

Towching his Kingdome / Christ * being risen from the dead/ ascended into heaven/ set at the right hand of God the Father / having all power in heaven and earth given unto him / he doth spiritually governe his Church: exercising his power ‡ over all Angels and men / good and bad / to the preservation and salvation of the elect / to the overruling and destruction of the reprobate: ¹ communicating and applying the benefits vertue and fruite of his Prophecy and Priesthood unto his elect/ namely to the remission/ subduing/and taking away of their sinnes/ to their justification/ adoptiõ of sonnes/ regeneration/ sanctification / preservation and strengthning in all their conflicts against Sathan/ the world/ the flesh / and the temptation of them: continually dwelling in/governing and keeping their harts in his true faith and fear by his holy spirit : which having ‡once given it/ hee never taketh away from them / but by it still begetteth and nourisheth in them repentance / faith / love / obedience/ comfort/ peace/ joy / hope / and all Christian vertues/unto immortalitie: notwithstanding that it be somtimes through sinne and temptation/ interrupted/ smothered / and as it were overwhelmed for the time. And on the contrary / † ruling in the world over his enemies Sathan/ and all the vessels of wrath / limiting / using/ restraining them by his mighty power/ as seemeth good in his divine wisdom and iustice/ to the execution of his determinate counsel / to wit / to their seduction/ hardening/and condemnation/ delivering them up to a reprobate mynd/ to be kept through their owne desert in darknes sinne/ and sensualitie/ unto judgement. *1 Cor, 15. 4, &c. 1 Pet 3. 21, 22, Mat, 28. 18. 19, 20. Psal. 2, 6. Act. 5. 30. 31. Ioh.19,36. Rev.19.16. Rõ.14.17. ‡ Ios. 5,14. Zac. 1.8, &c. Mar, 1,27. Heb, 1.14,Ioh. 16.7--11. ¹Eph, 5. 26,27. Rom. 5.& 6. & 7. & 8, chap. and 14. 17. Gal. 5. 22. 23. 1 Ioh. 4. 13. &c. ‡ Ioh. 13. 1, and 10.28.29. and 14.16.17.and 16.31. 32. with Luk. 22.31 32. 40. Rom. 11. 29. Psal. 51,10.11.12. & 89. 30--34. Iob. 33. 29. 30. Esa.54.8.9,10. 2 Cor. 12.7.8.9.Eph. 6.10 &c Gal. 5.17. 24. 25. † Iob.1.6 and 2. chap. 1 King. 22. 19.Esa. 10. 5. 15 Rom.1.21. & 8. 4. 5.6.& 9. 17.18. 19. Esa.57. 20. 21. 2. Pet 2. chap.

XVI.

This Kingdome shall be then fully perfected/ when he shal the s

con

lord tyme come in glory with his mightie Angels / to judge both quick and dead / to abolish all rule authoritie and power / to put al his enemies under his feet / to separate and free al his chosen from them for ever / to punish the wicked with everlasting perdition frō his presence / to gather joyne and carry the godly with himself into endlesse glory / and then to deliver vp the kingdome to God / even the Father / that so the glorie of the Father may bee full and perfect in the Sonne / the glorie of the Sonne in all his members / and God bee all in all. 1 Cor. 15, 24, 28. Dan. 12, 2, 3. Iohn 5, 22, 28, 29. Heb. 9. 28. 2 The. 1. 9, 10. Math. 13, 41, 49. 25. 31. 1 Thes. 4. 15--17. Ioh. 17. 21--26. 1 Cor, 15. 28.

XVII.

In the mean tyme / besides his absolute rule in the world / Christ hath heere in earth * a spirituall Kingdome and œconomical regiment in his Church / which hee hath purchased and redeemed to himself / as a peculiar inheritance. And albeit that many hypocrites do for the tyme lurke amongst them ‡ whiles the Church is militant here on earth / yet Christ notwithstanding ¹ by the power of his word gathereth them which be his into the body of his Church / calleth them from out of the world / bringeth them to his true faith / separating them "from amongst vnbeleevers / from idolatrie / false worship / superstition / vanitie / dissolute life / and all workes of darknes / &c. making them a Royall Priesthood / an holy Nation / a people set at libertie / to shew forth the virtues of him that hath called them out of darknes into his marvelous light; gathering and uniting them together / as * members of one body in his faith love and holy order / vnto all generall and mutuall duties / ‡ through his spirit instructing and governing them by such Officers and Lawes as hee hath prescribed in his word / by which Officers and Lawes hee governeth his Church / and by "none other. * Iohn 18. 36. 1 Tim. 3, 15. Hebr. 3, 6. 9. & 10. 21. Zach. 4. 7. Act. 20, 28. Titus 2. 14. ‡ Mat. 13. 25, 47. and 22. 12. Luke 13. 25. 2 Tim. 2. 20. ¹ Mar. 16. 15. 16. Col. 1. 21. 1 Cor. 6. 11. Titus 3, 3, 4, 5, "Esa. 52, 11. Ezra 6. 21. Act. 2, 40. and 17, 3, 4, and 19, 9. 2 Cor. 6, 14--18. 1 Pet, 2, 4. 5, 9, 25. * Ephes. 4. 12, 16. Esa. 60, 4, 8. Psal. 110, 3. Act. 2. 41. Col. 2, 5, 6. 19. ‡ Esa. 59. 21. and 62. 6. 1 Iohn 2, 27. Eph. 4, 7. 8. 11. 12. Ier. 3, 15. Ezec. 34. chap. Zach. 11, 8. Heb. 12, 28. 29. Mat. 28, 20. 1 Tim. 6, 13. 14. "Mat, 7. 15, and 24., 23, 24. 2 Tim. 4, 3. 4. Ier. 7, 30, 31. and 23, 21. Deut. 12, 32. Rev, 2, 2. & 22, 18, 19.

Co: ye true church of Christ. vnto ye 29 Article.

profane only liv[illegible] in ye world Mat. 13. 30 w[illegible] ye field is ye World

* yet sometime it may be captiv[illegible] by Babylon, as [illegible] or a wakt. Jer. 50.

XVIII.

To this Church hee hath made the * promises / and given the seales of his Covenant / presence / love / blessing / and protection: heere are the † holy Oracles / as in the Arke / surely kept and purely taught. Heer are all the "fountaines and springs of his grace continually replenished and flowing forth. Heer is Christ ¹ lifted vp to all Nations / hither * he inviteth all men to his supper / his mariage feast:

hither ought * all men of all estates and degrees that acknowledge him their Prophet Priest and King to repayre / to bee enrolled amongst his houshold servants/ to bee under his heavenly conduct and government / to lead their lives in his walled sheepfold and watered orchard / to have communion heer with the Saincts/ that they may bee made meet to bee partakers of their inheritance in the kingdome of God. * Levit. 26.11.12. Mat.28.18--20. Rom.9. 4. Esa.59.20.21. Ezek.48.35. 2 Cor.6.18. † Esa. 8.16. 1 Tim. 3.15. and 4.16. and 6.3,5, 2 Timot.2,15. Tit. 1,9. Deut. 31.26. ‖ Psal. 46. 4.5. Ezek. 47.1. &c. Iohn 1.16. & 7.38.39. Ephes. 4,4.7. ¶ Esa.11,12. Iohn 3. 14. & 12.32, Esa. 49.22. * Esa.55,1. Mat. 6.33. and 22.2 &c. Prov,9.4.5. Iohn 7.37. ‡ Deut,12,5,11. Esa.2.2.3. and.14.1. & 44.5. Zach. 14,16--19. Act.2,41.47. Heb. 12,22. &c. Psal. 87.5.6. Song.4.12. Gal.6,10. Eph. 2.19. Col.1,12.13.

XIX.

And as * all his servants and subjects are called hither / to present their bodies and soules/ and to bring the gifts God hath given them/so being come / they are heer by himself bestowed in their severall order/peculiar place / due vse/ being fitly compact and knit togeather by every joynt of help/ according to the effectuall worke in the measure of every part / vnto the edification of it self in love: Wherevnto when hee † ascended up on high he gave gifts vnto men/ and distributed them vnto several publick functions in his Church/ having instituted and ratified to continue vnto the worlds end/ only this publick ordinarie ministerie of Pastors, Teachers, Elders, Deacons, Helpers, to the instruction / government / and service of his Church. * See Article 18. afore, and Exod. 25.2. and 35.5. 1 Cor. 12.4.5.6.7.12.18.Rom. 12.4.5.6, 1 Peter.4.10, Eph.4.16. Col. 2,5.6.19. † Ephes.4,8.10--13. Rom. 12.7.8. & 16.1. 1 Cor. 12.4.5.6.7.8.11.14. 15.16.17.18.28. Act.6.2.3. and 14,23. and 20,17.28. Phil. 1.1. 1 Pet. 5.1--4. 1 Tim.3.chap. & 5.3.9,17.21. with 6.13.14. Rev.22. 18,19. Mat. 28.20.

XX.

This Ministerie is exactly * described/ distinguished/ limited/ concerning their office/ their calling to their office/ their administration of their office/ and their maintenance in their office/ by most perfect and playn lawes in Gods word: which † lawes it is not lawfull for these ministers/ or for the whole Church wittingly to neglect/ transgresse/ or violate in any part / nor yet to receive any other lawes brought into the Church by any person whatsoever. * Rom.12,7.8. Ephes. 4.11.12, with the Epist. to Tim. and Tit. Act.6.3.5.6. and 14.23. and 20,17. &c. 1 Pet.5.1---4. 1 Cor. 5.4, &c. and 9.7.9,14. and 12.4. &c. with Heb, 3.2,6. and Prov.8,8,9. † Heb,2,3, and 3.3. and 12. 25, &c. 1 Tim. 3.14.15. and 6.13,14. 2 Tim,3,14---17. Gal.1,8.9. Deut. 4.2, & 12,32, Rev.22.18.19.

XXI.

None * may vsurp or execute a Ministerie but such as are rightly called by the Church whereof they stand Ministers / vnto such offices / and in such maner / as God hath prescribed in his word. And being so called / they ought ‡ to give all diligēce to fulfill their Ministerie / to be found faithfull and vnblameable in all things.

* Heb. 5. 4. Num. 16. 5. 40. and 18. 7. 2 Chron. 26. 18. Ioh, 10. 1, 2. and 3. 27. Act, 6. 3. 5. 6. and 14. 23. Tit. 1. 5, Ier. 23. 21. Num. 8. 9. 10. ‡ Act. 20, 28. 1 Cor. 4. 1. 2. Col. 4. 17. 1 Tim. 1. 18. 19. & 4. 12. & 5. 21. & 6. 11, 12. 13. 14. 2 Tim. 1. 13, 14. and 3. 14. & 4. 5. 1 Pet, 5. 1. 2. 3. 4. Rom. 12. 7. 8.

XXII

This Ministerie is alike given to every Christian congregation / with like and equall power and commission to have and enioy the same / as God offereth fit men and meanes / the same rules given to all for the election and execution thereof in all places. Mat. 28. 20. 1 Cor. 4, 17. and 12. 4. 5. 6. 7. and 14. 33. 36. and 16. 1. Eph. 4. 10. 11. 12. 13, Revel. 1. 20. and 2, and 3. chap. 1 Cor. 3, 21, 22. 23. Mat. 18. 17. See besides these, the Article 20. before.

XXIII

As every Christian congregation * hath power and commandement to elect and ordeine their own Ministerie according to the rules in Gods word prescribed / and whilest they shall faithfully execute their office / to have them ‡ in superabundant love for their worke sake / to provide for them / to honour thē and reverence them / according to the dignitie of the office they execute: So have they also ‖ power and commandement / when aue such default / eyther in their lyfe / doctrine / or administration breaketh out / as by the rule of the word debarreth them from / or depriveth them of their Ministerie / by due order to depose them from the Ministerie they exercised: yea if the case so require / and they remayne obstinate and impenitent / orderly to cut them of by excommunication. * Act, 6. 3. 5. 6. & 14. 23. & 15, 2. 3. 22. 23. 2 Cor. 8. 19. 1 Tim. 3. 10. & 4. 14. & 5. 22. Num, 8. 9. 10. 1 Cor. 16. 3. ‡ 1 Thes. 5. 12. 13, 1. Tim, 5. 3. 17. 18. Heb. 13. 17. 1 Cor. 9. 7. &c. Gal. 6. 6. ‖ 1 Tim. 3. 10. & 5, 22. Rō. 16. 17. Phil. 3. 2, 1 Tim. 6. 3, 5. Ezech. 44. 12. 18. Mat. 18. 16,

Co: ye Ministery

XXIIII.

Christ * hath givē this power to receive in or to cut of any member / to the whole body together of every Christian congregation / and not to any one member apart / or to more mēbers sequestred from the whole / or to any other Congregation to do it for them: Yet so as ech Congregation ought to vse the ‡ best help they can heervnto / and the most meet member they have to pronounce the same in their publick assembly. * Psal. 122. 3. Act, 2, 47. Rom. 16. 2, Mat, 18, 17. 1 Cor, 5. 4. 2 Cor, 2. 6. 7. 8. Lev. 20. 4, 5, & 24. Num, 5, 2. 3, Deut, 13. 9. Act. 15. 2. 22, with 1 Cor. 3. 5. 22, & 12, 20, & 14. 33.

Co: Excōmunica vt. Act. 29.

XXV.

Everymember of each Christian congregation / how excellent / great / or learned soever / ought to be subject to this censure and judgment of Christ: Yet ought not the Church without great care and due advise to proceed against such publick persons. Levit. 4. chap. 2 Chro. 26, 20. Psal. 2, 10--12. and 141, 5. & 149, 8, 9. Act. 11, 2, 4. 1 Timot. 5, 19, 20, 21.

XXVI.

As Christ hath * for the keeping of this Church in holy and orderly communion / placed some speciall men over the Church / who by their office are to governe / oversee / visite / watch &c. So ‡ likewise for the better keeping thereof in all places / by all the members / hee hath given authority and layd duty upon them all to watch one over another. * Act. 20, 17, 28. Heb. 13, 17, 24. Song. 3, 3. Esa. 62, 6. Ezek. 33, 2. Mat. 24, 45. Luk. 12, 42. 1 Thes. 5. 14. ‡ Mar. 13, 34, 37. Luk. 17. 3. Gal. 6. 1. 1 Thes. 5, 11. Iude, ver. 3. 20. Heb. 10, 24. 25. & 12, 15.

to ye much one one another

XXVII.

Finally / whilest the Ministers and people thus remayne together in this holy order and Christian communion / each one endeavoring to do the will of God in their calling / and thus to walke to the glory of God / in the obedience of faith; Christ hath promised to be present with them / to blesse and defend them against all fraud and force of their enemies / so as the gates of hell shall not prevaile against them. Mat. 28. 20. Luk. 12. 35--38. Rom. 16, 19, 20. Deutr. 28. 1. &c. Zach. 2, 5. and 12, 2, 3, 4. Psal. 125. 2, and 132, 12, 13, &c. Mat. 16. 18.

Ann: promise to Christ as walke in his Ordy.

XXVIII.

But when and where this holy order and diligent watch was intermitted / neglected / violated: Antichrist that man of sinne did together with other points of Christian fayth corrupt also and alter the holy ordinances / offices / and administrations of the Church and in stead therof brought in and erected a strange new forged Ministery / Leitourgie / and government. Yea and the nations kingdoms and inhabitants of the earth were made drunken with the cup of fornications and abominations / and all people enforced to receive the Beasts mark / and worship his image / and so brought into confusion and Babylonish bondage. 2 Thes. 2, 3, 4, 8--12. Rev. 9. 13. & 17. & 18. chap. 1 Tim. 4, 1. 2. 3. Psalm. 74. Esa. 14. 13, 14. Dan. 7. 21. and 8. 10--12. and 11, 31. 2 Pet. 2. chap. 1 Iohn 2, 18, 22. and 4. 3. and 2 Iohn ver. 7, 9.

XXIX.

Co: ye Chu: of Engl: Ann. 31 Arch:

The present Hierarchy retayned and used in England of Archbishops / Primates / Lordbishops / Metropolitanes / Suffraganes / Deanes / Prebendaries / Canons / Peticanons / Archdeacons / Chancellors / Com

Commissaries/ Priests/ Deacons or Halfpriests/ Parsons/ Vicars/ Curats/ Hierling roving Preachers/ Church-wardens/ Parish-clerkes: Also their Doctors/ Proctors/ and other Officers of their spirituall Courts (as they call them) together with the whole rable of the Prelates and their Servitours from and vnder them set over these Cathedrall and Parishionall Assemblies in this confusion/ are a strange and Antichristian Ministerie and Offices: and are not that Ministerie above named/ instituted in Christs Testament/ nor placed in or over his Church. Rev. 9. 3. &c. and 13, 15. 16. 17. and 18. 15, 17. 2 Thes. 2, 3. 4, 8. 9, with Rom, 12. 7, 8, & with Eph, 4. 11, 12. 1 Tim, 3. 15, and 5. 17, Let this Article be conferred with the precedent 1, 7. 12. 13, 14, 19, 20, 21, 22. 23. 24, 28.

XXX.

These their Popish Offices, Entrance, Administration, and Maintenance, with their names/ titles/ privileges/ and prerogatives: also the power and rule they vsurp over and in these Ecclesiasticall assemblies/ over the whole Ministerie/ whole ministratiō and affaires thereof/ yea one over another/ creating Priests/ citing/ suspending/ silencing/ deposing/ absolving/ excōmunicating/ &c, Their confounding of Ecclesiasticall and Civill jurisdictiō/ causes/ and proceedings/ in their persons/ Courts/ Commissions/ Visitations: the Priests of lesse rule taking their Ministery from and exercising it vnder them by their prescription and limitation/ swearing Canonical obedience vnto them/ administring by their devised imposed stinted popish Leitourgie/ &c, Finally/ the dispensations which they vse for Plurality of benefices/ licences of Non-residency/ Licences to marry and eat flesh (both which with them are on certaine dayes and tymes forbidden) &c, These/ we say/ are sufficient proofs of the former assertion/ the particulars therin being duly examined by and compared to the rules of Christs Testamēt. Not to speak here/ of their private Baptisme/ of the signe of the Crosse vsed in Baptisme/ of questions propounded to the infants/ of the Priests surplice/ prayer over the dead at burial/ kneeling at the Lords supper/ and other the like popish corruptions/ almost infinite/ retayned and allowed among them. Confer this Article with the precedent, 1, 7. 12. 13, 14. 19. &c. also Revel, 9. 3, &c. and 13, 11. 15. 16, 17. and 14. 5, 10, 11. and 17. 3. 4. 5 and 18 15, 17, and 22. 18. 19. Ioh, 10. 1. Luk, 22, 25, 26. Dan, 7. 8. 25. and 8, 10, 11, 12. 2 Thes, 2, 3, 4. 8, 9, 1 Pet. 5, 3, with Ioh. 3. 27, 29. with Revel. 2. 1, 1 King. 12. 27. &c. Zach, 11, 15. 16, Esa, 1. 12. and 29, 13. and 30, 22, Marc. 7, 7, 8, Gal. 1. 8, &c. and 2, 4, 5. Col. 2. 20, 22, 23, 1 Timoth, 4. 1. 2. 3. Ezech. 8. 5. and 13, 9. &c. Mica. 2, 11. Malach. 1, 8, 13. 14, 1 Corinth. 14. 34. 35. Exod, 20. 4, 5, 6, 7, Num. 15. 39. 40, Psal 119. 21. 113. 128, Deut, 12 30--32.

These

XXXI.

These Ecclesiasticall Assemblies / remaining thus in confusion and bondage under this Antichristian Ministerie / Courts / Canons worship / Ordinances &c. without freedom and power to redresse any enormitie among them / cannot be said in this confusion and subiection / truly to have Christ their Prophet Priest and King / neither can be in this estate (whilest wee iudge them by the rules of Gods word) esteemed the true / visible / orderly gathered or constituted Churches of Christ / wherof the faithfull may become or stand Members / or have any spirituall communion with them in their publick worship and Administration. Confer this Article with the precedent: See also Rev. 18.2,3,4.5. 1 Cor. 14.33, Ier, 11. 19. Mal 1.4. 6.8. Hos. 4.14, 15. Rom, 6. 16.2 Pet, 2.19. Lev. 17, 1-9 2 Cor. 10 14. 17.18,19.20. 2 Cor. 6,14, 15.16. 17. Song. 1. 6. 7.

XXXII.

Co: to seperate from false Chu:

Therfore are* all that will be saved / bound by Gods commandement / with speed to come forth of this Antichristian estate, leaving the suppression of it ‡ vnto the Magistrate to whom it belongeth. And all such also as have ‖ received or exercised any of these false Offices or any pretended function or Ministery in or to this false and Antichristian constitution / are willingly in Gods feare to give over and leave those vnlawfull Offices / and no longer to minister in this maner to these assemblies in this estate. Neither may † any of what sort or condition soever / give any part of their goods / Lands / Money / or money worth / to the maintenance of this false Ministery and worship / vpon any commandement or vnder any colour whatsoever. *Rev. 18 4. Esa, 48. 20. & 52. 11 Ier. 50, 8. & 51, 6. 45. Zach. 2. 6. 2 Cor. 6, 17. ‡Rev. 17. 16. Mat. 21. 2 Chro. 14. 3. 4 5. & 15. 8. 9. & 17. 6. 2 King. 23. 5. &c. Rom, 13. ‖Rev. 18. 4. Zach. 13. 2. 4, 5, 6. & 14. 21. Ier. 51. 26. Psal. 119. 59. 60. 12 Pro. 5. 20. Esa. 8. 11. 12. & 35. 8, †Rev, 18. 11 Prov. 3. 9. 10. Psal. 16 3. 4. with Exod. 20. 4. 5. Iudg. 17. 3. 4. 5. Ezech. 16. 17. 18. 19. 1 Cor. 11 19, 20. 21. 22. with Heb. 13. 10. 1 Tim. 5. 17. 2 Cor. 8. 3. 4. 5.

XXXIII.

Co: to joyne vnto a true Chu:

And being come forth of this Antichristian estate vnto the freedom and true professiō of Christ, besides the * instructing and wise guyding of their owne families / they are willingly to ‡ ioyne together in Christian communion and orderly covenant / and by free confession of the faith and obedience of Christ to vnite themselves into ‖ peculiar and visible Congregations: wherin / as members of one body wherof Christ is the only head / they are to worship and serve God according to his word / remembring to ‡ keep holy the Lords day. *Gen. 18. 19. Exod. 13. 8. 14. Pro. 31. 26. 27. Eph. 6. 4. Deut. 6. 7. Psal, 78. 3. 4. ‡ Luk. 17. 37. Phil. 1. 5. Ier, 50. 4. 5. Act. 1

41. 4

41. 42. Psal. 110. 3. Esa. 14.1. and 44.5. Neh. 9.38. 2 Cor. 9. 13, with 1 Cor. 1.2. & 12.14.27. & 14.23. & 16. 1. Act. 14.23.27. & 15. 3.4. & 16. 5, Rom. 12. 5. Mat. 18. 17--20, Rev, 1. 20. & 2. 1. 8. 12. 18. & 3. 1, 7. 14. Eph. 2. 19. Col. 2. 19. ‡Exod. 20. 8. with. Rev. 1. 10. Act. 20, 7, 1 Cor, 16. 2.

XXXIIII.

Then also * such to whom God hath given gifts to interpret the Scriptures/tryed in the exercise of Prophecy, attēding to studie and learning may and ought (by the appointment of the Congregation) to prophecy/ according to the proportion of faith/and so to teach publikly the word of God / for the edification/ exhortation and comfort of the Church: Untill such tyme as the people be meet for and God manifest men with able gifts and fitnes to such Office or Offices as Christ hath appointed to the publick Ministerie of his Church: But ‡ no Sacraments to be administred untill the Pastors or Teachers be chosen and ordeined into their Office. *1 Cor. 14. chap. Rom. 12,6. 1 Pet, 4. 10. 11. 1 Cor. 12. 7. Act 13, 15. 1 Thes. 5. 20, ‡Heb. 5. 4. Eph. 4. 11. 12. Num, 16. 10, 39. 40. Rom. 12. 7. Ioh. 1, 23, 25. 1 Cor 1. 14. 15. 16. 17. with chap. 3. 5. 6.

Co: of Prophesy

XXXV.

And then wheresoever there shal be a people fit/ and men furnished with meet and necessary gifts/they are not onely still to continue the exercise of Prophecy aforesaid/ but also ‡ upon due tryall to proceed unto choyce and ordination of Officers for the Ministery and service of the Church/according to the rule of Gods word: and so hold on* stil to walke forward in the wayes of Christ for their mutuall edification and comfort / as it shall please God to give knowledge and grace thereunto. And particularly/that such as be of the ‡ seed/ or under the government of any of the Church/ be even in their infancie received to Baptisme, and made partakers of the signe of Gods covenāt made with the Faithfull and their seed throughout all generations. And that all ‡ of the Church that are of yeares/ and able to examine themselves / do communicate also in the Lords supper, both men and women / and in ‡ both kindes/ bread and wine. In which * elements/ as also in the water of baptisme/ even after they are consecrate/there is neyther transubstantiation into/nor consubstantiation with the body and blood of Jesus Christ: whom the heavens must conteyne/untill the tyme that al things be restored: But they are ‡ in the ordinance of God signes and seales of Gods everlasting covenant with us/ representing and offring ‡ to all the receyvers/but exhibiting only to the true beleevers the Lord Jesus Christ and all his benefits unto righteousnes / sanctification/ and eternall lyfe / through faith in his Name/ to the glorie and prayse of God. ‡Act. 6. 3, 5, 6, & 14. 21, 22

Co: y administratio of the Sacrāents.

3.Tit.1.5.&c.Eph.4.11,12,1 Cor.12.7,8.14,15,28,1 Tim. 3.&5.chap. Lev,8.chap. *Col.2.5.6.7.2 Thes.2.15.Iude.ver,3.&c.Mat.28.20. ‡Act.2.38.39.with Rom.9.4. & Gen 17,7,12.27,Rom 11.16,1 Cor. 7.16.&7.14.&10,2.Psal.22.30. Col.2,11.12. Exod.12.48.49.Act.16. 15.33,Mar,10,13.14.15.16. Gal.3,28.29. ‖Mat.26.26.27.1 Cor. 11.28.& 10.3.4.16,17.& 12.13,Act.2.42,with 1.14. & 20.7.8, Gal.3. 28. ‡Mat.26.26.27,1 Cor.10.3.4.16.& 11.23,24.25.26.27.28.29. *1 Cor. 10.16.17.& 11,23.24.25.&c. Mat.26.26.27.29.& 15.17. Ioh.12.8.Act 3.21.& 7.56. ‡Gen.17.11.Rom 4.11.Exod.12.13. with Heb.13.20. ‖1 Cor.10.3.4.5.& 11.26.27.28.29.&.12.13. Rom.2.28,29,Col.2.11,12,13. Act.8.13.36.37,38.& 15.9. Gal.3.27, Rom,5,& 6,& 7.&.8,chap. 1 Cor.1.30.31.

XXXVI.

not to seperate fro a true chu:

Thus being rightly gathered/established/and still proceeding in Christian cōmunio and obedience of the Gospell of Christ/none is to separate for faults and corruptions/ which may and so long as the Church consisteth of mortall men will fall out and arise amōg thē/evē in true cōstituted Churches/ but by due order to seeke redresse thereof. Rev,2,& 3.chap,Act,15.1,2,1 Cor,1.10, Phil,2.1--6.& 3,15,16.Heb,10,25.Iude.ver.19.Lev.4,13.&c, 2 Chron,15,9,17,& 30, 18,19,2 Cor,13,1,2,1 Thes.5.14,2 Thes.3,6,14.Mat.18,17.1 Cor.5.4,5

XXXVII.

Co: taking on of members

Such as yet see not the truth/ may notwithstanding *heare the publick doctrine and prayers of the church/and with all meekness are to bee sought by al meanes: Yet none who are grown in yeares may bee received into their communion as members/‡but such as do make confession of their faith/publickly desiring to be received as members/ and promising to walke in the obedience of Christ. Neyther any infants/† but such as are the seed of the faithfull by one of the parents/or vnder their education and government. And further‡not any from one congregation to be received members in another/without bringing certificate of their former estate and present purpose. *1 Cor. 14,23,24.25. Psal.18,49. Rom.15.9.10, 1 Tim,2.4.2 Tim,2,25, ‡2 Cor.6.14,15,16.Ezra,4,3.Exod,12.43. Lev,22,25.Deut.7.chap, Exod.34,12.Esa,44.5.Psal,47.9.and 110,3. Act.19,18,19. †Exod.20.5,6,1 Cor.7.14.Gen,17,7.12,27,Exod. 12,48,49,Act,16,15,33,Eph,4,4,5. See also Arti,35,before. ‡ Act. 9.26.27,and 18.27.Rom.16,1.2,2 Cor,8.23,Col.4,10.

XXXVIII.

Co: to take counsell of other churches

And although the particular Congregations be thus distinct and severall bodies/every one as a compact and knit citie in it self/ yet are they al to walke by one and the same rule/ and by al means cōvenient to have the counsel and help one of another in all needful affaires of the Church/as mēbers of one body in the cōmon faith/ vnder Christ their onely head. Ps,122.3.Song,8.8,9,1 Cor,4.17.

and 14.

Ioed 14,33.36.& 16.1,Col,4.16, Mat, 28,20,1 Ti.3. 15, & 6.13,14,Rev, 22.18,19,Col. 2,6,19,& 4,16,Act.15,cap,See besides the Artic.1.22.33.

XXXIX.

It is the office and dutie of Princes and Magistrates (who by the ordinãce of God are* supreme governors vnder him over all persõs and in al causes within their Realmes and dominions) to† suppresse ãd root out by their authority al false Ministeries/volũtarie religiõs/ and coũterfeit worship of God; to abolish and destroy the Idoll Temples/Images/Altars/Vestmẽts/and all other monuments of Idolatry and superstition, and to take and cõvert to their own civill vses not only the benefit of al such idolatrous buildings and monuments/ but also the Revenues/Demeanes/ Lordships/ Possessions Gleabes and Maintenance of any false Ministeryes and vnlawful ecclesiasticall functiõs whatsoever within their dominions. And on the other hand ‡ to establish and maintaine by their lawes every part of Gods word / his Christian Religion/ pure worship/ and true Ministery described in his word; to cherish and protect all such as are carefull to worship God according to his word/and to lead a godly lyfe in all peace and loyalty; yea to enforce all their subiects whether Ecclesiasticall or Civil/ to do their dutyes to God and men/ protecting and maintaining the good/ punishing and restraining the evill/ according as God hath commaunded/ whose Lieutenants they are here on earth. * Rom. 13,1,2.1 Pet,2.13.14,2 Chron.19.4.&c. & 29.& 34.chap.Iudg. 17.5.6, Mat.22.21.Tit.3.1. †2 Reg. 23.5.&c. Deut. 12.2,3.with 17.14.18. 19.20,2 Reg. 10.26.27.28.2 Chron.17,6, Psal. 101. Pro,16,12. & 25. 2. 3.4.5.Act.19.27.Rev. 17.16. & 18.11.12.&c. ‡ Esa. 49,23. & 60.3. 10.11.12.Rev, 21.24. Deut. 17.14. 18. 19.20. Psal. 2.10. 11.12. & 72,1. &c.and 101. Ios. 1.7. 8.2 Chron. 17.6.7.8,9. & 19.4, &c, & 29. & 30. chap.Dan.6.25.26.Esra.7. 26. Pro. 16.10.12,13.& 20,28.& 29. 14.Esa. 10. 1,2.1 Tim 2.2.1 Pet.2,13.14. Rom.13.3,4.

XL.

And thus the protection and commandemẽt of the Princes and Magistrates maketh it much more* peaceable/though no whit at all‡more lawfull/ to walke in the wayes and ordinances of Iesus Christ: which he hath cõmanded his Church to keep without spot and vnrebukeable vntill his appearing in the end of the world. And in this behalf therefore/ the brethren thus minded and proceeding as is before said/ are both continually to † supplicate to God/and as they may/to their Princes and Governors / that thus and vnder them they may lead a quiet and peaceable lyfe in al godlines and honestie. *Act. 9.31. Pro.16.15. Esra 5, & 6.chap. 1 Tim.2.2.Dan 6.25.26 Rev,21.24. ‡Act.4.18.19.& 5.28.29. Dan. 6.7.8.9.10.Luk.21.12.13.Mat.28.20.1 Tim. 5,21.& 6.13.14. †Psa. 20. 9.& 72.1.1 Tim.2.2.2 Chron.15.1.2,Hag.1.1. 4.14.& 2.5.

The duty of Kings Magist. of with Act.

XLI.

And if God encline the Magistrates hearts to the allowance and protection of the Church therein/ it ought to be accounted a singular and happy blessing of God who granteth such noursing Fathers and noursing Mothers to his Church. And it behoveth all to be carefull to walke worthie so great a mercy of God/ in all thankfulnes and obedience. Psal. 126,1. &c. Esa. 49. 23. and 60,16. Psal. 21, & 72. Rom. 13.3. 1 Tim. 2.2.3.4. Act. 9. 31.

XLII.

we ought to keep gods comand although Magistrat comand y contrary

But if God withhold the Magistrates allowance and furtherance herein/ yet *must wee notwithstanding proceed together in Christian covenant and cõmunion thus to walke in the obedience of Christ and confession of his faith and Gospell/ even through the middest of all tryals and afflictions/ not accounting our goods/ lands/ wives/ children/ Fathers/ Mothers brethren/ sisters/ no nor our lives/ dear unto us/ so as we may finish our course with ioy/ remembring alwayes that we ought to obey God rather then man: and grounding upon the ‡ commandement/ commissiõ/ and promise of our Saviour Christ, who as hee hath all power in heaven and in earth/ so hath also promised (if we keep his commandements/ which he hath given without limitation of time/ place/ Magistrates allowance or disallowance) to be with us unto the end of the world: and when we have finished our course and kept the faith/ to give us the crowne of righteousnes which is layd up for all that love his appearing. * Act. 2.40.41.42.& 4. 19. & 5.28 29.41.& 16.20.&c.& 17.6.7.& 20. 23.24. 1 The. 3.3. Phil. 1.27. 28.29. Dan. 3.16.17.18.& 6.7.10.22.23.24. Luk. 14.26.27. and 21.12. 13. 14. 2 Tim. 2. 12. and 3.12. Heb. 10. 32. &c. 1 Pet. 4. chap. Rev. 2. 10. 25.26. and 6.9. and 12.11.17. ‡ Mat. 28. 18. 19.20. 1 Tim. 6. 13. 14. 15. 16. Rom. 12.1--8. 1 Cor. 14. 37. 2 Tim. 4.7.8. Rev. 2.10. and 14. 12. 13. and 22.16--20.

XLIII.

Co: obedience to Magistrates

Unto all men is to be given whatsoever is due unto them. Tributes/ Customes/ and all other such lawfull and accustomed duties/ ought willingly and orderly to be payed and performed: Our lands/ goods/ and bodyes/ to be submitted in the Lord to the Magistrates pleasure. And the Magistrates themselves every way to be acknowledged/ reverenced/ and obeyed according to godlines/ not because of wrath only but also for conscience sake: And finally/ all men so to be esteemed and regarded/ as is due and meet for their place/ age/ estate and condition. Rom. 13. 1.5.6.7. Mat. 22.21. 1 Chron 27. chap. Ezra. 7.26. Neh. 9.36.37. Tit. 3 1. 1 Pet. 2 13. &c. Exod. 18. 12. and 20 12. &c. Lev. 19.32. Iob. 29.7. &c. with 30.1. &c. Eph. 5.21--33. & 6.1--9. 1 Pet. 5. 5. Tit. 2. chap.

XLIIII. And

XLIIII.

And thus/we labour to give vnto God that which is Gods/and vnto Cesar that which is Cesars/and vnto all men/that which belongeth vnto them: Endeuoring our selves to haue alwayes a clear conscience towards God and towards men: And having hope in God that the resurrection of the dead shalbe of the just vnto life/ and of the vniust vnto condemnation everlasting. Now if any take this to be heresie/then do wee with the Apostle freely confesse that after the way which they call heresie/ wee worship God the Father of our Lord Jesus Christ/beleeving all things that are written in the Law and in the Prophets and Apostles: and whatsoever is according to this rule of truth published in our owne countrey or holden by any reformed Churches in their Confessions abroad in the world. We do also reject and detest all straunge and heretical opinions and doctrines of all Hereticks both old and new whatsoever. Mat. 22. 21. Act. 24. 14. 15. 16, Ioh. 5. 28. 29. Dan. 12. 2. 3. 2 Cor. 4. 17. 1 Tim. 6, 3, 4. 5. & 2 Tim. 1. 13. and 3. 14. 15. 16. 17.

XLV.

Finally/ wheras wee are much slaundered and traduced as if we denyed or misliked that forme of prayer commonly called the Lords prayer: we thought it needful here also concerning it to make known/ that we beleeu and acknowledg it to be a most absolute and most excellent forme of prayer/such as no men nor Angels can set downe the like. And that it was taught and appointed by our Lord Jesus Christ/ not that we should be tyed to the vse of those very words/ but that we should according to that rule make all our requests and thankesgiving vnto God/ forasmuch as it is a perfect forme and patterne/ conteining in it plaine and sufficient directions of prayer/ for all occasions and necessities/ that have ben/are/or shalbe/to the Church of God/or any member therof/to the end of the world. Mat. 6. 9—13, Luk. 11, 2. 3, 4. with Mat, 14. 30. and 26. 39. 42. Act. 1. 24. 25. and 4. 24. 30. and 6. 4. Rom. 8. 26. 27. and 15, 30. 31. 32, 1 Pet. 2. 5. Iam. 1. 5, 6. and 5. 13. 1 Tim. 2. 1. 2. 3. Eph. 6. 18. 19, 1 Thess. 5. 17. 18. Phil. 4, 6. Rev. 8. 3. 4.

Co: y^t L. ^s prayer

Now vnto him that is able to keep vs that wee fall not,
and to present vs faultlesse before the presence of
his glorie with ioy, that is, to God only wise
our Saviour, be glory, and maiestie, and dominion,
& power, both now & for ever, Amen.

HItherto is the Confession of our faith. Which was published heretofore: and is now agayne here set downe/ vpon the occasion and for the causes already declared. Now also we request of the Heades of the Vniversities and learned men of our owne Countrey/ as we did * before of the other: Namely/that they would convince our errours by the light of the word of God/if they see vs to erre from the truth. Or els/ that this our testimony of Christian faith/being agreable vnto the word of truth/ may by them also be approved/by writing or otherwise/ as thēselves shall see to be best.

Pag. 5.

Of the imputations layd vpon vs by the Oxf. Doct. in their Book. And first, of those which are in the Preface thereof.

THe next thing that now wee are to do/ is to make answer vnto the particulars which they have obiected against vs in their Book before spoken of. Where they have very much reproached vs: both in the Epistle prefixed before it/ and in the Book it self.

In their Epistle they speak of * Insolent endevors and straunge attempts, of fond Familists, absurd Brownists, and perfidious Papists: all of them with importunity, and self conceited confidence, intending and expecting the innovation of Religion, through the overthrow of the Cleargy, and ruine of the Vniversities. These are their owne words. Concerning which/wee whom they revile vnder the name of Brownists, do thus answer for our selves.

* Oxf. Answ. to the Minis. petit. in the Epist. Dedicat. to the Archb. of Canterb. &c.

The folly and perfidy of the Familists and Papists, we abhorre and rōdemne/as much as they do/or rather in deed much more. For it is not vnknowne/ that Familists be members of their Church: and whether some of them already be not or in time are like to be of their Cleargy/ wee leave to be inquired further: seing they do so walk/ as holding it lawfull to peeld themselves and present their bodyes at any worship whatsoever/ yea if it be of the Papists or any other/though never so wicked/being commaunded by Princes and Magistrates. So as the estate of the Cleargy, or any corruptions in the Church or Vniversities trouble not them / but they can brooke all well enough: and though they communicate with thē/ yet think they remayne and walk vnspotted in the wilderness of the world/as themselves sometimes are woont to speak: being in all

in all likelyhood even very Atheists/ under a colour of Religion (but in deed filthy abomination) conceived and practised among themselves. And touching the Papists, it is well knowne/ both that sundry of them likewise are members and Officers of their Church/ being vsually called Church Papists; and that themselves do still retayne the Antichristian Hierarchy/ leiturgy/ and other corruptions derived from the Papacy. So as they might also with the Papists better have ioyned themselves/ then vs who do vtterly forsake and detest the whole Antichristian Popish Religion/ and all their perfidiousnes (against God and man) whatsoever.

Yet needs will these men recount vs with the Familists and Papists, and place vs in the middest between them: Like as others heretofore dealt with our Lord and Master Iesus Christ himself/ whom they counted among the wicked/ and crucified between two theeves/ the one on the right hand / the other on the left. Mark, 15. 27. 28.

Absurd they say we are. Yet absurdities of ours they shew none. note
If they can do it/ we know they want no will thereunto. If they do it not/ themselves know it is absurd enough for any so to object/ when they are not able so to convince.

Insolent endevours and straunge attempts we dislike in all: and note
most of all/ in cases of Religion. The truth/ though it be never so much oppugned/ yet it neither needeth/ nor approveth any such courses. What the endevours and attepts of many among themselves have ben and yet are/ wee leave to themselves to consider of. For our partes/ wee have not done any thing/ but by way of humble suite to the Kings most excellent Maiesty. If this be insolent and strange with them/ what shall we think of Nehemiah, Ester, Ieremiah, and other the servants of God/ who in like cases have dealt in like manner?

But they will say/ our Petitions themselves are insolent and strange, as in another place of this Epistle they speak of some clamorous libels and defamatory supplications, wherewith they say divers other (besides the thousand Ministers) very lewdly affected, have in divers partes of the Kingdome, presumed to trouble his Maiesty, and taxe the state: And as in this place they do in particular charge vs/ as if wee were with importunity and selfe conceited confidence intending and expecting the innovation of Religion, through the overthrow of the Cleargy, and ruine of the Vniversities. Concerning all which/ how can we answer or cleare our selves (as is meet) otherwise or better/ then if our Petitions be/ seen and heard themselves? They are three in all: The iust and needfull occasions of the exhibiting whereof/ will appeare in the severall petitions. Thus then was the first;

IN-

INDORSED,

The humble petition of certayne poore Christians, your Maiestyes loyall Subiects.

To the high and mighty Prince, our liege Lord and Soveraigne, IAMES, by the grace of God, King of England Scotland Fraunce and Ireland.

YOur Maiesty knoweth well (dread Soveraigne) how the King of Kings Christ Iesus, did in the primitive age of the Gospel ride gloriously vpon the white horse of his word, conquering and subduing peoples vnder him. After which time, the Ministers & Churches declining by degrees from the truth and simplicitie of the Gospel, the Antichristian apostasie began daylie, in a mysterie of iniquitie, to spread & strengthen it self; and that so far, til at length the vsurped primacie therof became a terror to the kings & the filthy superstition a poison to the natiōs of the earth: God in justice so punishing the vnthankful disobedience of man, against Christ the Lord, & his Gospel of life & peace. Whervpon have followed from age to age, the great and continual warres in the world, with famine, pestilence, dissensiō, superstitiō atheisme, &c. which as floods of Gods wrath overspred the earth, though few hav observed or regarded. Yet thus would God teach al men, of whatsoever estate, seriously to take heed, how either on the one hād they despise or any way decline frō the sinceritie of Christs gospel, or how on the other hand they mainteine or in any respect submit vnto the abominations of Antichrist, his covert but capital adversarie. Therfore, of the kings of the earth he speaketh in particular, *that they should be corrupted by*

that

that harlot, and give their kingdomes to the Beast, til the Words of God be fulfilled: That they should also hate that Whore & make her desolate; and in the end, *become foster-fathers of the Church*. And vnto al his, he sayth with straight cõmaundement, *Go out of her my people, that ye partake not in her sinnes, & that ye receiv not of her plagues:* And againe, *Here is the patience of the saincts; here are they that keep the commandements of God, and faith of Iesus.*

For which cause, we your Maiesties humble & faithfull subjects, have alwayes ben carefull (howsoever we be traduced) both to acknowledge the true doctrines of the Gospel professed by the Church of England, & to forsake the antichristian hierarchie, forme of worship, and confusion of all sorts of people in the bodie of that Church, which yet do there remayne commingled with the other good things. The declaration of which particulars at large, because it would be long (which here were not meet) therfore have we presumed herewith to present to your Highnes *the Confession of our faith*, heretofore published to the world, that so you might have the true & ful knowledge of our cause. If any where we erre (& who liveth heer on earth not subject to error?) our humble & earnest desire hath alway ben & yet is, that the errors may be shewed by the word of God, promising (through his grace) then willingly to yield. Otherwise dare we not leave this faith, neyther (we trust) wil your Maiestie require it of vs, least we should deny Christ our Lord, in whom as we beleev, so do we speak, & so must we confesse the truth of his Gospel, to the salvation of our soules. In further testimonie wherof, we are also willing & readie to subscribe to those grounds of religion published in the Confession of faith made by the Church of Scotland,

hoping in the vnitie of the same faith to be saved by Iesus Christ: Being also like minded for & with all other reformed Churches, in points of greatest moment. And on the contrarie, for Anabaptists, Familists, & all other hereticks new & old, we vtterly reject them with al their errors & heresies. And whosoever report other things or otherwise concerning vs, if we may know what is objected, & may have place to answer for our selves, eyther by word or writing, as shal by your Maiestie be thought best, wee shal alway be ready (God assisting vs) eyther by a just defence of that is good, or by speedy leaving of that is evil, to cleare our cause & innocencie.

May it therfore please your Maiestie to take knowledge of this cause of Christ, witnessed by vs his vnworthie servants, in long and manifold affliction susteined at the hands & by means of the Prelats: that now by your royal authoritie, & for the love you beare vnto Christ, the truth of his gospel, & we which seck the sincere practise therof may be suffred in peace vnder your Maiesties governmēt within your dominions (which we had rather, then vnder any other wheresoever) & not be vrged to the vse or approbation of any remnants of poperie & humane traditions, but permitted peaceably to walk in the faith of the gospel according to the Testament of Christ, wee carying our selves in all loyaltie peace & godlines, as becometh al faithfull subiects in the Lord. Whom we pray to stablish your throne in peace with much blessing, as he did to the good kings of Iudah, who (rejecting al commixtures in Gods faith & worship) were carefull to admit of no religon, nor any thing in religion, but that onely which was warranted by the word of God. *Mercie & truth preserve the King, for his throne shalbe stablished with mercie:* and, *A king that iudgeth the poore*

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in truth, his throne shalbe stablished for ever. The king of kings & Lord over all, by whom Kings reigne & Princes decree justice, give your Maiestie a wise & vnderstanding hart, to go out & in before your people in all godlines wisdome & prosperitie: establishing your throne to your Highnes, and your royal posteritie, long to reigne over vs in this life; & after, give you an eternal kingdome in the heavens with immortalitie in Christ Iesus, Amen.

Thus was our first Petition. Together with which, we exhibited the Confession of our faith in Latine / as here * before it is set downe in English. Therfore shall we not need in this place to repeat it agayne. Our second petition was this:

INDORSED,

The humble Supplication of sundry your Maiesties faithfull Subiects, who have now a long tyme ben constreyned eyther to live as exiles abroad, or to endure other grievous persecutions at home, for bearing Witnesse to the truth of Christ against the corruptions of Antichrist yet remayning.

To the Kings most excellent Majesty.

THe great hope which your Maiesty sundry wayes hath given of much good to be done through the mercy of God by your meanes in Church and Commonwealth, hath incouraged vs, in all dutifull maner to become instant suiters to your Highnes in the cause of Christ and that his poore Church & people, whereof

some be constreyned to live as exiles in forreigne lands abroad, and both they heretofore and others still in our own countrey have many other wayes a long tyme sustey-ned great persecution at home: Albeit our faith & practise, for which we suffer these things, be no other (to our knowledge) then that wherein the Apostles at first planted the Primitive Churches, and have left recorded for a rule to all posterity: as appeareth by *the Confession of our faith* already exhibited to your Maiesty. Wherin although the truth of our cause be particularly specifyed, yet because in it also are conteyned (as in such a Treatise was meet) other doctrines of *the Christian faith*, wherein we agree with the Church of England; and to the end your Maiesty might have the very points of difference betwen them & vs noted downe apart by themselves, we thought it good and behooful to reduce them to these few & particular heads here ensuing: wherin we take the difference between vs to consist. Which also we do in all humble maner offer to your Maiestyes godly and wise consideration according to the Scriptures, which God hath given to be the light of our feet in the darknes of this world.

1. That Christ the Lord hath by his last Testament given to his Church, and set therein, sufficient ordinary Offices with the maner of calling or Entrance, works, and Maintenance, for the administration of his holy things, and for the sufficient ordinary instruction guydance and service of his Church, to the end of the world.

2. That every particular Church hath like and full interest and power to enioy and practise all the ordinances of Christ given by him to his Church to be observed therein perpetually.

3. That a true visible Church, is a company of people called and separated from the world by the word of God, and joyned together by voluntarie profession of the faith of Christ, in the fellowship of the Gospell. And that therfore no knowne Atheist, vnbelever, Heretique, or wicked liver, be received or reteined a member in the Church of Christ, which is his body; God having in all ages appointed and made a separation of his people from the world, before the Law, vnder the Law, and now in the tyme of the Gospell.

4. That

4. That discreet, faithfull, and able men (though not yet in office of Ministerie) may preach the gospell and whole truth of God, that men being first brought to knowledge, and converted to the Lord, may then be ioyned togeather in holy communion with Christ our head and one with another.

5. That being thus ioyned, every Church hath power in Christ to chuse and take vnto themselves meet and sufficient persons, into the Offices and functions of Pastors, Teachers, Elders, Deacons and Helpers, as those which Christ hath appointed in his Testament, for the feeding, governing, and building vp of his Church. And that no Antichristian Hierarchie or Ministerie, of Popes, Arch-bishops, Lord-bishops, Suffraganes, Arch-deacons, Chauncellors, Parsons, Vicars, Priests, Dũb-ministers, nor any such like be set ouer the Spouse and Church of Christ, nor reteined therein.

6. That the Ministers aforesaid being lawfully called by the Church where they are to administer, ought to continew in their functions according to Gods ordinance, and carefully to feed the flock of Christ committed vnto them, being not enioyned or suffered to beare Civill offices withall, neither burthened with the execution of Civill affaires, as the celebration of marriage, burying the dead &c, which things belong aswell to those without as within the Church.

7. That the due maintenance of the Officers aforesaid, should be of the free and voluntarie contribution of the Church, that according to Christs ordinance, they which preach the Gospell may live of the Gospell: and not by Popish Lordships and Livings, or Iewish Tithes and Offerings. And that therefore the Lands and other like revenewes of the Prelats and Clergie yet remayning (being still also baits to allure the Iesuites and Seminaries into the Land, and incitements vnto them to plot and prosecute their woonted evill courses, in hope to enioy them in tyme to come) may now by your Highnes be taken away, and converted to better vse, as those of the Abbeyes and Nunneries have been heertofore by your Maiestyes worthie predecessors, to the honor of God and great good of the Realme.

8. That all particular Churches ought to be so constituted, as having their owne peculiar Officers, the whole body of every Church may meet togeather in one place, and iointly performe their duties to God and one towards another. And that the censures of admonition and excommunication be in due maner executed, for sinne, convicted, and obstinatly stood in. This power also to be in the body of the Church wherof the partyes so offending and persisting are members.

9. That the Church be not governed by Popish Canons, Courts, Classes, Customes, or any humane inventions, but by the lawes and rules which Christ hath appointed in his Testament. That no Apocrypha writings, but only the Canonicall scriptures be vsed in the

Church. And that the Lord be worshipped and called vpon in spirit and truth, according to that forme of praier given by the Lord Iesus Math. 6. and after the Leitourgie of his owne Testament, not by any other framed or imposed by men, much lesse by one trãslated from the Popish leitourgie, as the Book of common praier &c.

10. That the Sacraments, being seales of Gods covenant, ought to be administred only to the faithfull, & Baptisme to their seed or those vnder their governement. And that according to the simplicitie of the Gospell, without any Popish or other abuses, in either Sacrament.

11. That the Church be not vrged to the observation of dayes and tymes, Iewish or Popish, save only to sanctify the Lords day: Neyther be laden in things indifferent, with rites and ceremonies whatsoever invented by men; but that Christian libertie may be reteined: And what God hath left free, none to make bound.

12. That all monuments of Idolatry in garments or any other things, all Temples, Altars, Chappels, and other places dedicated heerefore by the Heathens or Antichristians to their false worship, ought by lawfull auctthoritie to be rased and abolished, not suffered to remayne, for nourishing superstition, much lesse imploied to the true worship of God.

13. That popish degrees in Theologie, inforcement to single life in Colledges, abuse of the studie of prophane heathen writers, with other like corruptions in Schooles and Academies, should be remooved and redressed, that so they may be the welsprings and nurseries of true learning and godlinesse.

14. Finally, that all Churches and people (without exception) are bound in Religion only to receive and submit vnto that constitution, Ministerie, worship, and order, which Christ as Lord and King hath appointed vnto his Church: and not to any other devised by Man whatsoever.

About these particulars, so near as we can remember, is the difference between vs and the Church of England as now it standeth. In most of which (if not in all) we have the consent of Martyrs in former tymes, and of best writers and reformed Churches at this day: agreing also with them, wheresoever they agree with the word of God, and differing in nothing from them, but where they differ from it. Now what light vnto the truth, good vnto the Church and Common wealth, honor to

your

your Maiestie, and glorie to God, the deciding of these things by the Scriptures would bring, your Maiestie (we are assured) will in godly wisedome seriously ponder with your self. The ordinances of Christ for the constitution of his Church and worship of God, delivered in his Testament, and sealed with his blood; as on the contrarie, the abominations of Antichrist opposed against them, for which so many of the Saints and Martyrs of Iesus have been imprisoned exiled and put to death, are matters not of small waight, but of especiall great importance and consequence. Neither is there, but one only way, of truth, that leadeth vnto life eternall; all other of what continuance, generalitie, or plausibility soever, being but aberrations, by-paths, and defections. So that as we look for salvation by Christ after this life, so we owe in our whole faith and religion in this life, subiectiō vnto him, who is God over all blessed for ever, Amen.

Our humble suite therfore is, that the auncient and only true way of Christ being revived, we his vnworthy witnesses therof (your Maiesties loyall Subiectes) may by your Soveraigne auctoritie be protected so as we may be suffered peaceably to walk in that faith and ordinance of Christ, which he in his Testament hath bequeathed and enioyned his Church with strait charge to keep without spot and vnrebukeable vnto the daie of his appearing: Being freed from the errors, remnantes, and monuments of that Antichristian defection and iniquitie, which the Lord hath already begun and will not cease yet further to discover, till he hath wholy consumed it: making the word of his servants testimony, and sword of the Magistrates authoritie, both of them to

concurre

concurre for the accomplishment of his work. For true and strong is the Lord of hosts, that hath spoken and will performe it. And whatsoever the world thinketh or doeth, yet blessed shall they be, both great and small, that are faithfull to him in this service. The King of Kings, who hath put the scepter of these Kingdomes in your hād, so work also in your heart, that you may therby advaunce with peace the Scepter of Christ in his Church: that he also may make your Crowne to florish, and your governemēt to be prosperous, to the praise of his Name, the comfort of your Subiectes, and your eternall reigning with Christ in his heavenly Kingdome, Amen.

And this was our second petition.
Our third is thus/ as followeth:

To the Kings most excellent Majesty.

MAy it please your Maiesty to vouchsafe your gratious regard vnto the supplication of your Highnes Subiects which for the testimonie of Iesus have suffred long and lamentable affliction. Wee have heretofore presented vnto your Maiesty *the Confession of our faith:* also the summe and particular heads of the difference between the Church of England & vs. And now that your Maiesty may the better discerne vpon what foundation our faith is builded, and in your Highnes wisdome determine concerning our humble suite, for our returne out of exile, release out of bands, and permission to live in peace within your Majestyes Dominiōs, we being come to attend your Maiestyes pleasure & expect what gracious answer by the will of God you shall give vnto vs, have breifly explaned our former grounds, and confirmed by the Scriptures

and

and reasons deduced from them the Positions of our Petition exhibited. Which also wee have done in sincerritie and good conscience, as wee are perswaded by the word of God, having our eares & heartes open to receive reproof of any errour, and better information in any poynt of the truth of the Gospell, if by any it shalbe shewed vs. And wee humbly beseech your Maiesty vouchsafe to read & weigh these reasons, & let not the truth of our glorious Lord *Iesus Christ* be esteemed by the small number, cõtemptible estate, or many infirmities of vs that testify the same: but seeing our cause concerneth the practise of Christs Gospell & due execution of his everlasting Testament, it may so be regarded, and by that heavenlie touchstone be examined.

The first Position.

That Christ the Lord hath by his last Testament given to his Church and set therin, sufficient ordinarie *Offices*, with the maner of *calling* or entrance, *workes*, and *maintenance*, for the administration of his holy thinges & for the sufficient ordinarie instruction, guidance, and service of his Church to the end of the world. *Math.* 28. 18, 19. 20. *Heb.* 3. 1--6. *and Acts.* 1. 3. *compared with Acts* 6. 3--6. *and.* 14. 23. *and* 20. 17. 28. *Rom.* 12. 7. 8. 1 *Cor.* 5. 4 5. 12. 13. *and* 9. 8. 13. 14. *and* 11. 23--26. *and* 12. 4. 5. 6. 18 28. *and* 14. 37. *Ephes.* 4. 8. 11. 12. 13. 1 *Thes.* 5. 12. 13. 14. 2 *Pet.* 5. 1--4. 1 *Tim*, 3. & 5. *Chap. with the rest of the whole Epistles to Timothee & Titus.* I.

Reasons deduced out of these & other the like Scriptures for declaration and proof of this Position.

1. Because the very office of Christ his Mediation to be the eternal Prophet Priest and King of the Church, and his faithfull dispensation

thereof, importeth requireth and assureth this of him. Heb. 3. 1. 2. 3. & 10. 21. and 12. 24--28. Iohn. 14. 6. and 15. 15. 16. with Act. 1. 3.

2. Because otherwise it would follow, either that Christ hath not in his Testament so provided (the thing being not needfull, or himself not carefull faithfull or sufficient so to give & appoint) or that men may abrogate his Testament or superordeyne therevnto. Which is contrary to the Scriptures aforesaid, compared with Gal. 3. 15.

3. Els Moses, being but a servant, was more faithfull in the house of God, then Christ the Sonne. Contrarie to Heb. 3. 1--6. with Exod. 39. 42. 43.

4. Because the Scripture doth teach that Christ hath given to his Church and set in it certayne and distinct offices, giftes, and workes, for his Ministerie and building vp of his church, vntill wee all meet in the vnitie of faith and knowledg of the Sonne of God, vnto a perfect man &c. Ephes. 4. 11. 12. 13. 1 Cor. 12. 4. 5. 6. 28. 29. with Rom. 12. 7. 8. 1 Tim. 3. chap. & 5. 3. 9. 17. & 6. 13. 14.

5. Els, there should not be one Lord, but many Lords, of the diversity of administrations in the Church: Neither hath he as Lord appointed them, but as a servant whose appointment may be controlled & altered by others. Contrarie to 1 Cor. 12. 5. Ephes. 4. 5. 11. 12.

6. Els it should be in the power of Man to adde or take away members to & from the body of Christ (For the Church is his body, and the Officers be members thereof.) Which were contrarie to 1 Cor. 12. 18. 27. 28. with Rom. 12. 4--8.

7. Els there might be Church-offices and functions from the earth: and not from heaven onely, as Christ hath taught, and even the Pharisees themselves acknowledged. Math. 21. 25. Iohn. 1. 21--27. Heb. 5. 4.

8. Els the Church either is not the kingdome and house of the Lord, or he hath not had that Soveraigntie & care that all wise Princes & householders have for their kingdomes & houses, to have them ordered by Officers & ordinances appointed by themselves & not by others. Contrarie to Act. 1. 3. with 1 Tim 3. 15. and 6. 14, 15. Heb. 3, 5. 6. & 12. 28.

9 How els did the Apostle Paull, who was not with the other Apostles but did afterward receive the Gospell by revelation from Christ, how els (I say) did he plant the Churches that were gathered by him, in the same way, offices. and ordinances, that the other Apostles. did, if the Lord himself have not so ordeyned, or if hese ordinances were not part of the Gospell which he receiv-

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ved? For which, see and compare his Epistles and Acts, with the rest.

10. Els wee could not of faith, either receive, vse, or joyne vnto the Offices and administration of holy things in the Church: because true faith is and must be grounded on the word of God. *Rom. 10.17. and 14 23. Heb. 11.6. Iohn 2.22.*

The second Position.

That every particular Church hath like and full interest and power, to enjoy and practise al the ordinances of Christ, given by him to his Church to be observed therein perpetually. *Mat.* 18. 17--20. *and* 28. 20. *with Act.* 2.41.42.47. *and* 6, 3--6. *and* 14.23. 1 *Cor.* 3.21--23. *and* 4.17. *and* 5. 4, 11. 12. *and* 11.2,23--26. *and* 14.33.36. *and* 16, 1. 1 *Tim.* 3.15. *Rev.* 1,11,20. *with* 2. *and* 3. *chap.*

1. Because every particular Church is the body of Christ, the Kingdome of God, the ground and pillar of truth, the house of the living God. &c. 1 *Cor.* 12.27. *Mat.* 13.24. 1 *Tim.* 3.15.

2. Because all Christians haue received faith of equal price, 2 Pet. 1.1. and consequently of equall power and right in the tree of life & word of God: His spirit hath spoken alike to every of the seven Churches, and al that have eares are willed to hearken what he saith. *Rev.* 2 7.11.17 29. & 3.6.13.22.

3. Because the Prophets did foretell, that vnder the Gospell every place of Mount Sion and the assemblies thereof should have the like gracious presence, light, glorie, and protection of God, as Israel had when he brought them out of the Land of Egypt. Esa. 4. 2. 4. 5. With Exod. 13.21.

4. Els every particular Church, though it be the body of Christ &c. yet hath not like promise and vse of his presence, power, &c. Contrarie to Rom. 12. 4--8. 1 Cor. 12, 20--27. with 4. 17. & 5. 4. 12. and 11. 23--26. and. 14. 33. Math. 18. 17--20. 1 Tim. 1. 3. with 3. 15.

5. Els should the Popish superioritie of one Church over another be lawfull, and still to be reteyned. Contrarie to Rev. 1. 11, 12. 19. 20, 1 Cor. 3.21.22.23. & 12.27. and 14.36. Col. 2, 18.19. and 4. 16.

6. Els ſhould there not be power from Chriſt (after the apoſtaſ of Antichriſt) to revive, reteine, and obſerve the Apoſtolicke ord nances, once (for all) delivered to the Church Contrarie to Rev. 1. and 14. 12. and 18 4. & 22, 18, 19. compared with Mat. 28. 20. 1 Tim 6. 13. 14. Iude. ver. 3.

The third Poſition.

III. That a true viſible Church is a company of peop * called & ſeparated from the world by the word of Goc and † ioyned together by voluntary profeſſion of th faith of Chriſt in the fellowſhip of the Goſpell. And th therefore * no profane perſons, vnbelevers, heretiks, c wicked livers may be received reteyned or compelled t be members in the Church of Chriſt, which is his bod whereof he is the head, and his Temple wherin he dwe leth by his Spirit. * *Act.* 2. 39 & 19. 9. *Rom.* 1, 6. 7. 10. 14. 15. 17. *Ioh.* 17. 14, 20. *Ezek.* 36. 38. † *Phil.* 1. *Act.* 2. 41, 42. 47. & 11. 21 24. & 17. 4. 34, *Rom.* 12. 2 *Cor.* 9. 13. *Pſal.* 110. 3. *Eſa* 14. 1. & 44. 5. & 60, 8. *zach.* 4. & 8. 21. 22. 23. * 2 *Cor.* 6. 14, 15. 16. *Ioſh.* 23, 7, 8. *Pſal.* 9 20. *Math.* 18. 15. 17. 1 *Cor.* 5. *chap.* & 6. 9. 10, 11. *Ephe.* 1. 22. 23. *and* 2, 11, 12. 19. 20. 21. 22.

1. Becauſe the Lord hath in all ages appointed & made a ſeparatio of his people from the world, *before the Law, ‡ vnder the Law, ‖ an now in the tyme of the Goſpell. **Gen.* 4. 16. 26. *with* 6. 2. & 9. 2 *and* 12. 1. *and.* 13. 6. 7. 8. *Exo.* 6. 3. ‡ *Lev*, 20. 24. 25. 26. *Ezra* 6. 21. *Pſ* 84, 10. *Song.* 1. 7. *Ier.* 15. 19. ‖ *Act.* 2. 40, 41. & 19. 9. *Iohn.* 15. 19. 2 *Cor.* 17 *Rev.* 18, 4.

2. Becauſe a true viſible Church is the Temple of the Lord, the bod of Chriſt, a kingdome of Prieſtes, a church of Saintes, the houſeho of God, the kingdome of Heaven, the Citie of God, the ſheep of th Lord, a choſen generation, a golden candleſtick &c. 1 Cor, 1. 2, and 16. & 12. 27. and 14. 33. Exod. 19. 5. 6. Rom. 1. 7. and 12. 4, 5. Ephe 1. 1. Phil. 1. 1. Col. 1. 1. 1 Theſ. 1. 1. 1 Tim. 3. 15. Math. 13. 24. 31. an 18. 12. Pſal. 46. 4. 5. and 80. 1. 1 Pet 2. 5. 9. Rev. 1. 11. 12. 13, 20.

3. How ſhould it els have Chriſt for the Prophet, Prieſt, and Kin thereof? Or how ſhould men know where to ioyne and become mem bers of the body of Chriſt, with aſſurance to have him their head &c

Heb

Heb. 3. 1.2.3. & 5, 6.9. & 12. 28. Math. 28. 18, 19. 20, Psal. 110, 1--4. 1 Pet. 2.4. 5. 25. Act. 2.41 47. Ephe, 1.22.23. with 2.19--22.

4. How should it els have assurance of the promises & seales of Gods covenant, presence, and blessing, to apperteine vnto them? Math. 28. 18. 19. 20. 2 Cor. 6 17. 18. Lev. 26. 11. 12. Psal. 46. 4. 5. Isa. 59. 20. 21, Ezek. 37. 27. 28. and 48. 35.

5. How els should it have or vse the power of Christ to receive in members ioyning vnto them, or to cast out obstinate offenders? Act. 2. 41. 42. 47. and 11. 21. 24. & 18. 27. Math 18. 17. 20. 1 Cor. 5, 4. 5. 12. 13. Psal. 149. 9.

6. Because that everie Church, as they have communion with Christ and are one body with him, so have they communion also one with another, & are all one body. 1 Cor. 10. 16. 17. & by communion with open wicked reteyned among them are all defiled. Hag. 2. 12. 14. 2 Cor 5. 6 Nnm. 19 13, 20. 22. & 5. 2. 3, Heb. 12. 15.

7. How els also should a true visible church be truely & rightly distinguished from all false churches? Psal. 84. 10. Song. 1. 6. 7. Hos. 2. 2, 19. 20. 2 Cor. 6. 15, Rev. 1. 11. 12. 20. with 17. 1. 5.

The fourth Position.

That discreet, faithfull, & able men (though not yet in office of Ministery) may preach the Gospell & whole truth of God; that men being first brought to knowledge and converted to the Lord, may then be ioyned in holy communion with Christ our head & one with another. IIII.

Act. 19. 18.-24. and 18. 24--28. Rom. 10. 14. 15. 17. 1 Cor. 14. 24. 25, 31. with Num. 11. 29. 1 Pet. 4. 10. 11. Math. 9. 36. 37. 38, Esa. 57. 19. and 59. 21. Iere. 50. 4. 5. Zach. 8. 21. 2 Chron. 30. 6. 11. 12. Pro. 1. 20. 22. & 29. 18. Luke. 8. 39. Reve. 14. 6.

1. Because such men have so preached the gospell, even in the time of the Apostles and Primitive churches, the Lord himself approving it: And that without any exception or prohibition to the contrarie for time to come. For which, see the Scriptures here before alledged.

2. Because otherwise it would follow, either that * the people should be vntaught; Or that ‡ now (after the generall apostasy of Antichrist) there might be lawfull Pastours & Ministers had, before there were a church to chuse them, or a flock for them to oversee,

where the people were not yet converted to the Lord and ioyned in communion one with another; Or that * Antichristian and vnlawful Ministeries might be reteyned and executed, for bringing men to knowledge and fellowship of the Gospell of Christ. All which are against the word of God: * Prov. 29, 18. Rom. 10. 17. 1 Cor 1. 2 Rev. 14.6,7. ‡2 Thes. 2.4. Rev. 18.4. and 14. 12, with Act. 14. 2 and 20. 28. * Prov. 9. 3. 2 King. 23. 5. Iere. 51. 26. Zach. 13. 4. Act. 14. 13. with Rom. 3.8. Ezra. 2. 61. 62. 63. Rev. 14. 9. 10. 11.

3. Thus might all meet and able men be well imployed, both for good vse of their gifts, and for the great benefit of others.

4. Thus might the people throughout the Land be instructed in the way of life; and all that receive the love of the truth be gathered in holy communion of the Gospell, to worship & obey the Lord according to his owne ordinãce. Which hitherto hath not been effected.

5. Thus should all Dumbe-ministers, Non-residents, false Prophets and teachers of errour be vtterly secluded and suppressed.

6. Thus should Atheistes, Familists, Anabaptists, Papists, traytors or any seditious people, be more discovered and sooner rooted out.

7. Thus should there be every where through the land, encouragement to follow after learning and godlynes.

The fift position.

That being thus ioyned, every Church hath * power from Christ, to chuse and take vnto themselves meet & sufficient persons, into the Offices and functions † of Pastors, Teachers, Elders, Deacons and Helpers, as those which Christ hath appointed in his Testament for the feeding, governing, serving, & building vp of his Church. And that no ‡ Antichristian Hierarchy or Ministery of Popes, Archbishops, Lord-bishops, Suffragans, Deans, Archdeacõs, Chancelours, Parsons, Vicars, Priests, Dumb-ministers, nor any such like be set over the spouse & Church of Christ, nor reteyned therein. * *Act. 6, 3. 5. and 14. & 15. 22. 25. with Act. 1. 15. 23. 26. & 11. 22. 1 Cor. 16. 3. 2 Cor. 8. 19. Num. 8. 9. Ezec. 33. 2. with 1 Tim. 3, chap. and 5, 10. 17.* † *Ephes. 4. 11—13. Rom. 12. 7. 8. and 16. 1. 1 Cor. 12. 8. 28. 1 Tim. 3. chap. and 5, 9, 10. 17. with 6. 13. 14. Act. 20. 1*

20.17. 28. *and* 21. 18. *Phil.* 1. 1. *1 Thes.* 5. 12.14. *Heb.* 13,7. 17. *Iam.* 5,14. 1 *Pet.* 5. 1.2.3,4. 2 *Thes.* 2, 3,4,8. 1 *Pet.* 5.1--4. *Luke* 22,25.26. *Ephes.*1,22.23. *With* 4,5,8.11.12,13. *Rev.*9.3. *and* 13. 11--17. *and* 14. 9, 10, 11. *and* 17.1, 5. *and* 18,15,16,17. *With Ierem.*51,26. 1 *Tim.*4,1. *and* 2 *Tim.*4.3,4. 1 *Iohn* 2,18,22. *&* 4,3. *&* 2 *Iohn vers.*7.9. *With Iohn* 1,19--25. 1 *Cor.*12,18,28, *Luke* 19,14,27.

1. *That the Church hath power in Christ, to chuse and call into Office among them such as are fit.*

1. Because of the reasons alledged before in the second Position: & for the evident truth and consequence of that Position it self.

2. Because the Apostles did so establish the Primitive churches, that in their elections, as in all other weighty affaires belōging to the whole body of the church, they still were done with the churches knowledge and consent. See for elections, Act.1,15.23.26. & 6. 2. 3.5.& 14. 23. & 15. 23.25. For hearing and deciding of publick ecclesiasticall controversies, Act. 11. 2--18. & 15. 2--22. & 21. 18--22. For generall letters written thereabout, Act.15.23. For sending of some for the further instruction or building vp of others in the faith, Act. 11.22. For carying the benevolence sent frō one church to another. 1 Cor.16. 3. & 2 Cor. 8.19. For excommunication, 1 Cor. 5. 4. 11. 12. 13. with Mat.18.17. In all which cases & the like, this manner of proceeding is the more to be regarded, because in those times there were then besides the Elders, the Apostles also themselves, who (if any at all) might have excluded the people frō such causes, if it had ben lawful: specially also seing the Apostles had the Elders of the churches then present & consenting with them. Which yet they would not do, though they were the Apostles of Christ, and Master-builders in establishing the Churches in the way and order appointed by him.

3. Because the Church in the infancie and nonage thereof vnder the Law, yet had right in electiō of their Officers: & is now in riper age, no way abridged of that libertie in Christ. Lev.8.2.3.4.5. Deut.1.13. And in the Apostles dayes Christians newly converted from paganisme, & therefore as vnfit aud vnexpert as men in these tymes, yet had and vsed this their right & libertie, as is before shewed.

4. Because the Church hath power in Christ, not onely to chuse, but also to impose hands vpon such as are chosen into Office, vsing the fittest meanes that they have thereunto; Whether it be by such as are in office already (as in churches already constituted) or by other fit members among them that by the Churches consent and authoritie

are ap-

are appointed thereunto, as at the churches first growing vp into order, whenyet they have no Elders, &c. 1 Tim. 4. 14. and 5. 22. Act. 6. and 13. 1. 2. 3. with Num. 8, 9, 10.

4. Seing a true and lawfull calling is necessarie to be had (For otherwise how should men be assured that they are called & sent of God? Iere. 17. 16. Amos. 7. 15. Heb. 5, 4, Or why doth the Lord account them for intruders, strangers, thieves and robbers, which runne being vnsent, or come not in by the doore, but climbe vp another way? Ier. 23. 21. Ioh. 10. 1--5. Or how should the people receive them as from the Lord, & speaking to them in his stead? Ioh. 13. 20. 2 Cor. 5. 19. 20.) Therefore if this be not that maner of entrance which Christ hath ordeyned, either some other must be shewed out of the word of God appointed by him now to be had, or it must be proved that now it is lawfull to devise new kinds of entrance, or for men to intrude themselves at their pleasure. Neither of which can ever be approved.

6. This maner of calling is of especiall weight for the guiding and keeping of the people in obedience of the truth, and in love and reverence of their Ministers, when they are such as themselves, in duty to God, and for their owne instruction guyding and service, have made choise of. Act. 6. 1--5. 1. Thes. 5. 12. 13. 14. Gal. 6. 6. 1 Tim. 5. 17.

7. How otherwise should the Apostles speach be rightly vnderstood, which he hath, Gal. 1. 1. where he reckneth vp three sortes of calling: The first, Of men, as were the false Apostles, who were not called of God but of men onely (and such be all inventions of men aswell in the Ministerie as in the rest of Gods worship. For which, see Math. 21. 25.) The second, By man, as were the Church-officers that were lawfully called and of the Lord, but by man, that is, mediately by the Church, Act. 6. 5. and 14. 23 with 20. 17 28. Col. 4. 17. The third, By Iesus Christ and God the Father, that is, immediatly by the Lord himself, as were the Apostles. Math. 28. 16. 18. 19. Rom. 1. 1. Of which three, being thus vnderstood, the two latter onely be lawfull and approveable in the Church, the first vtterly vnlawful, because in the church none may take this honour vnto him self, but he that is called of God, as was Aaron. Heb. 5. 4.

2. That the Offices and functions of Pastors, Teachers, Elders, Deacons and Helpers are those which Christ hath appointed for the ordinary and perpetuall feeding governing serving and building vp of his Church vnto the measure of the age of the fulnes of Christ.

1. Because the Apostle speaking of the church, which is the body of Christ, and of all the ordinarie and perpetuall offices and functions

appo

apperteyning therevnto, noteth these in particular, and these onely. Rom. 12. 7. 8.

2. Because Christ ascending vp on high, hath given to his church Pastors and Teachers, for the ordinarie and perpetuall work of the Ministerie, with ordinarie and perpetuall giftes, Ephes. 4. 8. 11. 12. 13. 1 Cor. 12. 8. And hath also besides these Ministers of the word, set in his Church Governours & Helpers. 1 Cor. 12, 28. with 1 Tim. 3. chap. & 5. 9 17.

3. Because the ordinarie and perpetuall Offices and functions had in the Primitive Churches plãted by the Apostles themselves, were these, and these onely: as appeareth by the Scriptures. Either therefore they had not all the ordinarie and perpetuall offices given by Christ to his Church, or these onely are they.

4. Every particular Church established in the order of Christ, consisteth of these parts: namely, that all the members thereof, are either private brethren, whom the Scripture calleth the Saints, the flock, the multitude, &c. or els are publick Officers and servants of the Church, Rom. 1, 7. with 12. 7. 8. & 16. 1. Phil 1. 1. Act. 20. 17. 28. Heb. 13. 24. 1 Cor. 1. 2. with 12. 28. Againe these publick functions of the Church in the ordinarie government thereof, are either Ministers of the word & Sacraments, as the Pastors and Teachers (Ephes. 4. 11. Rom. 12. 7. 8. Col. 1. 7. and 4. 12. 17.) or such as are not imployed in this work of the Ministerie, but in other offices or services of the church: As either in governing onely, as be the ruling Elders: or in gathering and distributing the Churches benevolence, as be the Deacons; or in attending and relieving the sick weak and impotent among them, as be the Widowes or Church-servants. Rom, 12. 8. and 16. 1. 1 Tim. 3. 8. & 5. 9. 10. 17. Act. 6. 2. 3. 5. 1 Cor. 12. 28. Therefore, &c.

5. Vnto this consideration and distribution of the Church in the ordinarie and perpetuall Officers and members thereof, do not onely the Scriptures lead vs, as may be seen in those here before alledged & other the like (where sometimes they are particularly mentioned, sometimes reduced to certaine heads, and those also sometimes mo, sometimes fewer: which in the Scriptures is a thing vsuall:) but even the ordinarie condition and necessitie of the church in all ages, doth as it were enforce vnto it. For the Church while it is on earth, hath alwayes need of doctrine, exhortation, government, care for the poore and church-vses, with helping of the sick and feeble therein. Which are the proper & peculiar duties of the functions aforsaid: for the performance whereof, God continueth all the ordinarie giftes needfull therevnto, and by the due practise of them provideth ordinarie & perpetuall remedies, for all the ordinarie and perpetuall vses, diseases, infirmites, & necessityes of his church, to the end of the world. Therefore, &c.

6. Because there is no ecclesiasticall Office, worke, or duty (whether

wee respect the bodie of the Church together or the members apart (whether the soule or the body) that is either wanting in the distribution aforesaid, which is ordinarily & perpetually needfull for the ordinarie & perpetuall vse and behoof of the church; or abounding and superfluous, which may therefore ordinarily & alwayes be spared without the manifest hinderance lack or hurt of the church here on earth.

7. Because all these Offices and functions, have the like ground & warrant, that any one of them hath in the word of God, to be reteyned perpetually for the churches behoof. So as if it be graũted for one, to be so ordeyned by Christ, it must be granted for all; If it be denied for one, it must be denied for all. Rõ. 12. 7, 8. & 16. 1. Eph. 4. 11. 12. with 1 Cor. 12. 5. 28. Act. 6. 2--5. with 14. 23. 1 Tim. 3. 1. 8. &. 5. 9. 17. with 6. 13. 14.

8. Because these functions have the like ground and warrant for needfull ordinarie & continuall vse in the Church, as the Offices of Apostles Prophets & Evãgelists had for being extraordinarie, laying once (for all) the foundation, &c. Eph. 4. 11. 12. 13. & 2. 20. with 1 Cor. 3. 8. 9. 10. 11. 22. 23. & 4. 9. & 12. 5. 18. 28. 2 Tim. 2. 2. & 4. 5. 6. with 1 Tim. 3. 1. 8. & 5. 9. 17. & 6. 13. 14. Rom. 1. 1. 5. & 12. 3--8. Rev. 21. 14. & 22. 18. 19. Act. 1. 15-26. & 6. 2--6. & 13. 1. 2 and 14. 23. and 20. 17. 28. with Math. 28. 18. 19. 20.

9. If these aforesaid be not the Offices appointed by Christ to be perpetual in his church, thē must other be shewed out of the word of God. For the offices had in the church, must have warrant from the Lord in his word, that they are ordeyned by him. For which, see before in the first Position. And els should a doore be opened to the receiving and executing of any false offices whatsoever? And men might get to themselves an heap of Teachers after their owne lustes, and go a whoring after their owne inventions in the service of God. 2 Tim. 4. 3. Num. 15. 39. Neither els could men in faith & with good conscience either execute or ioyne vnto the worship & service of God performed by them, nor yeeld honour and submission vnto them, as being set by the Lord in his church, and accounteable vnto him, for their oversight and service therein. 1 Cor. 12. 5. 28. 1 Thes. 5. 12. 13. 14. Act. 20. 17. 28. Heb. 5. 4. 5. and 13. 17.

3. That the Hierarchy & Ministery of Popes, Archbishops, Lordbishops, Suffraganes, Deanes, Archdeacons, &c. is Antichristian.

1. Because the churches of Antichrist cannot be compleet in all the Hierarchie and Ministerie of Antichrist, if they have not the Prelacie and Ministerie of Popes, Archbishops, Lordbishops, Deanes, Priests, Archdeacons &c. As appeareth by the Popes Canons and Pontificall, and by their Church-constitution.

2. Be-

2. Because the churches of Christ may be compleet in the whole Ministerie and government appointed by Christ to his church, and yet be alway and altogether without the aforesaid Hierarchie & Ministerie of Popes, Archbishops, Lorbishops, Deanes, Priests, Archdeacons &c. As appeareth by the constitution of the Primitive churches planted by the Apostles, which were compleet in the former, and had not these latter. For which, see the Scriptures here before quoted: & the second point of this Position here next aforesaid.

3, Because those Officers are to be judged Antichristian, which vsurp and exercise the office peculiar to Christ himself alone: But that doth the foresaid Hierarchie, in that their irregular iurisdiction over so many churches as are in a diocesse, province, or kingdome; & in taking vpon them to prescribe lawes & canons for government &c.

4. Because the offices and Hierarchie aforesaid are such, as in their very nature & proper vse belong to no other societie and governmét, whether civil or ecclesiasticall, whether true or false, but onely to the bodie and kingdome of Antichrist. For the communion and government both of the Church and Common wealth may want them, and yet be nothing the more vnperfect. Only the estate & government of the Beasts throne, that is, of Antichrists kingdome, cannot misse them, nor be full without them. All other bodies and governments may. Therefore &c. Rev. 13. 11----18. & 14. 8. 9. 10. 11. 12. & 16. 10. 13. & 17. & 18, & 19. chap.

5. Because they are of like nature & originall, as the dignities and functions of Cardinals, Abbates, Moncks, Fryers, Nunnes, &c. Rev. 13. 11. with 9. 3. and 16. 13.

6. Because if the aforesaid Hierarchie & Ministerie were of Christ, and not of Antichrist, then ought all the Churches of Christ vpon earth to vse and submit vnto it. For all are bound to yeeld vnto Christ and his ordinance, Math. 28. 20. 1 Tim. 6. 13. 14. 1 Cor. 4. 17. & 12. 5. & 14. 37. Iud. ver. 3. Rev. 22. 16. 17. 18. 19. But towching the Hierarchie & Ministerie aforesaid, even the Prelates & Priests théselves confesse, that it is and may be otherwise: As may be seen in M. Whitg. preface to his last book against M. Cartw. And in the answer to the Abstract, Pag. 58. and other their owne writings. And (that which is of farre more weight) the best reformed churches at this day, of Scotland, Fraunce, Helvetia, Belgia, &c. have reiected them as Antichristian: As appeareth in the Confession of their faith, and constitution of their churches. Harmony of Confess. Sect. 11. and Confession of the Church of Scotland in the generall preface.

7. Because if al the Hierarchie & Ministerie of Antichrist wer in al other places of the world abolished, yet so lóg as the Prelacie & Clergie retained in Englād doth remain, Antichrist were not vtterly cósumed:

As the Scripture testifieth he shall be, by the light of the Gospell; and for this cause is called by the Apostle, the sonne of perdition, as being appointed to destruction. 2 Thes. 2. 3. 8. with Rev. 14. 6. 7. 8. and 18. and 19. chap. with Iere. 50. and 51. chap.

8. If the Hierarchie and Ministerie aforesaid be not of Antichrist but appointed by Christ to his church, then may the appointment and warrant thereof be found in the word of God. But that can it not be as any may perceive, that shall either themselves seek or at their hands demaund, for proof of the severall Offices, entrãce, administration, & mayntenance, of the Prelacie and other Ministerie aforesaid, out of the Scriptures and Testament of Christ. And if they speak, not according to this word, it is because there is no light in them. Isa. 8, 20. with Math, 6. 22- 23. and 2 Tim. 3. 16. 17.

4. *That the Hierarchie & Ministerie aforesaid of Popes, Archbishops, Lordbishops, Archdeacons, Priests, &c. may not be set over the Church of Christ nor reteined therein.*

1. Because it is Antichristian: as hath ben proved already. And therefore accursed of the Lord, and to be renounced of all Christians. 2 Thes. 2. 3. 4. 11. 12, Rev. 14. 9. 10. with Exod. 20. 4. 5. Deut, 7. 26. Psal. 119. 21. 128.

2. Because it cannot be approved by the Testament of Christ: As the Ministerie had in his Church may and ought to be. (For which, see the first Position, and the second clause of this here going before.) And such as could not prove by their genealogie that they were of Aaron were deposed from their Ministerie vnder Moses law (Ezra. 2. 62. 63. much more should such be now deposed as have not their Offices warranted by Christs Testament. Heb 3. 2. 3. & 2. 1. 2. 3. and 12, 25.

3. Because the church is the spouse, kingdome, and bodie of Christ. And therefore may not have Antichrists Hierarchie and Ministerie set over it, or reteined in it. For what concord hath Christ with Belial. 2 Cor. 6. 14. 15. 16.

4. If when a King substituteth Iudges & Iustices, Majors, Sherifs &c. to rule his people vnder him, no subiects may without open disloyalty either refuse to be governed by these, or set over themselves Officers of other kindomes and policies, as the Romane Consuls, Dictators, Tribunes &c. how can it be lawafull or tollerable for any Christians to refuse the Officers appointed by Christ the king of kings, or to make receive & submit vnto the aforesaid or any other ecclesiasticall Officers of humane appointment?

5. Because

5. Because the church being Christs spouse, kingdome &c. must have his Ministerie set and kept in it, and no other. (For which, see this and the other Positions before, and the ninth and fourtenth hereafter following.) And if no man can make a finger, or the least member of a naturall humane bodie, or adde any other limme thereto (without deformitie) then God hath created; and can much lesse give life to any such counterfeit member of his owne making, how is it possible that men should make meet members for Christs glorious mystical bodie? Yet must they have this power and skill, if they adde other Offices to Christs church: seeing everie Officer therein is in regard of his Office a member of Christs bodie. 1 *Cor.* 12. 12. 20. 27. 28.

6. Because Christians are the Temples of the holy Ghost, & their consciences wrought vpon by the Ministerie in the church: And therefore may not be defiled by or subjected vnto the Hierarchie and Ministerie of Popes, Archbishops. Lordbishops, Archdeacons, Priests &c. Whom the holy Ghost never made Overseers to feed the church of Christ purchased with his blood, 1 *Cor.* 3. 16. 17. 2 *Cor.* 6. 16, 2 *Thes.* 2. 4. *Col.* 2, 18. with *Act*, 20. 17. 28.

7. Because Christ alone is the head of the church, in whom al fulnes of power dwelleth, and from whome alone the church receiveth her life and power: so that none may be subject to any power or head in Religion, save onely vnto him. And therefore no Ministers or Officers in the church to be set vp or reteined, who derive not their power and functions from Christ which is the head, to the execution of their Office in the church which is his body. Which inasmuch as the Hierarchie and Ministerie aforesayd cannot do, therefore are they neither to be set over the church of Christ nor reteyned therein: but vtterly to be abandoned as enemies of Christs soveraigne authoritie, and making such as by hearing of thé or otherwise do submit to their power and Ministery, guilty with them of high transgression against Christ Iesus the King of Kings, and head of all principalitie and power. Eph. 1. 22. 23. & 4 11--16. Col. 1. 18. 19. and 2. 8. 9. 10. 18. 19. 1 Cor. 12. 4. 5. 6. 12. 27. 28. 1 Tim. 3. and 5. chap. and 6. 13. 14. compared with Revela. 13. 11--18. and 14. & 17. & 18. & 19. chap.

8. Because God onely must have this preeminence to dispose the members every one of them in the bodie of his church at his owne pleasure. So as either it must be shewed, that God hath placed the Hierarchy and Ministerie of Popes, Archbishops, Lordbishops, Archdeacons, Priestes, and the rest aforesaid, as members in the bodie of his church; or it must be granted that it is not in the power of any creature to set them vp, or any way to reteyne or approve them in the church of Christ. 1 Cor. 12. 18. 27. 28. with Eph. 4, 11. 12. 13.

9. Because none can of faith joyne vnto the Hierarchie and Ministerie aforesaid: inasmuch as it can not by the word of God be shewed

to be from heaven, that is, appointed by the Lord: but is of men, even of the man of sinne, derived from and apperteining to the body of that Antichristian Religion: As hath ben declared here before. Math. 21. 25.26. & Eph. 4.8.11.12. Psal. 68.18. with Rom. 14.23. Heb. 11.6.

10. Because none can submit vnto or have spiritual communion with the Hierarchie and Ministerie aforesaid, but he shall worship the Beasts image (spoken of in the Revelation) & receive his marke in his forehead or hand: and so make himself subiect to the wrath of God. Rev. 14.9.10.11. In which Scripture of the Revelation, because it cannot be deyned, but it speaketh of the Romish Antichrist & his kingdome, even the whole bodie of the mã of sinne, with all his Offices, lawes, power and authoritie; therefore by the worship there spoken of, must needs be vnderstood, the yeelding of spiritual homage subiection & obedience to his Antichristian kingdome, in any of the lawes, Offices, orders, power or jurisdiction thereof; And by receiving the marke in the forehead or hãd, to be meant the receiving (whetheropẽly or secretly) of these ordinances and constitutions of Antichrist, to professe & observe them, so as thereby they may be knowne to others (as by a marke in the forehead) or put in mynd themselves (as by a marke in the hand) that they stand servantes and subiects of that Antichristian kingdome. Therefore &c.

11. Because all are straitly bound & charged by the Lord to depart from & witnesse against the aforesaid Prelacie & Priesthood, being a strange Ministerie & such as is opposed against & exalted above the holy ordinance & Ministerie of Christ, and shall be abolished by him, appearing in the light & power of his gospell. Rev. 18.4. 5.6. 2 Cor. 6. 17.18 Iohn. 10.5. with Numb. 16.1.26.40. & 18.4.5. Ezek. 44.7. & Math. 15.13. & Isa. 11.4. and 13 & 14. chap. Ier. 50. & 51. chap. compared with 2 Thes 2.3.4.8. Rev. 14 6.7.8. & 17. & 18. & 19. chap.

12. Because it is the duty and in the power of Princes to suppresse & root out of their Dominions, all false Ministeries: and therefore these, aswell as Abbats, Friers, Nunnes, Cardinals &c. (whereas it is not in their or any power vnder heaven, to abolish the Offices givẽ by Christ to his church.) 2 King. 23.5. &c. Psal. 101. Pro. 16. 10.. 11. 12. and 25. 2--5. Rev. 17. 16. with Deut. 17.18.19. 20. Rom. 12.7.8. Ephe. 4.11. 12.13. 1 Tim. 3. chap. and 5.9 17. with 6. 13. 14. 15. 16.

The sixt Position.

VI. That the Ministers aforesaid * lawfully called by the Church where they are to administer † ought to continue in their functions according to Gods ordinance, & carefully to feed the flock of Christ committed vnto them:

Being

Being 'not inioyned or suffred to beare civil offices withall, neithet burthened with the execution of civil affaires, as the ‡celebratiō of Mariage, burying the dead, &c. which thinges belong aswell to those without as within the Church. *Heb. 5.4. Act. 14.23. Nū. 8. 9.10. 1 Tim. 4.14. Ioh. 10.3.4. Act. 20. 28. Rom. 12.7.8. 1 Tim. 4. 12-16, 2 Tim. 2. 15. & 4.1--5. Heb. 13,7.17. 1 Pet. 5.1.2.3 With Pro, 29. 18. Luk. 12, 14. & 22. 25. 26. Rom. 12. 7. 2 Tim. 2.4. Rev. 13. 11, 12. and 14. 9, 11. and 17. 13--18. ‡ Ruth. 4, 1. 9--13. Heb. 13.4. Gen. 23. 3. 4. 6. and 29. 21. 22. Deut. 12. 32. and 22.23.24. 1 Cor. 7.2.12.13.14. 2 Tim. 3.16, 17.*

1 *That the Ministers must first be lawfully called by the Church where they are to administer, before they may become or be approved for the Ministers of Christ.*

1. Because none may take this honour vnto himself but he that is called of God, as was Aaron. Heb. 5.4. And therefore either immediatly by the Lord himself & his appointment, as were the Prophets Apostles &c. (which maner of calling is not now to be expected) or mediatly by the Church, as were the ordinarie Officers in the Primitive churches, Act. 1. 15-. 25. & 13. 2. 3. with 6. 2-6. & 14. 23.

2. Because every church hath this power in Christ, and dutie lying vpon them, lawfully to call their Ministers into Office. Of which, see before in the second Position, and first branch of the fift.

3. Because none may intrude themselves, or admit of vnlawfull calling by others. Of which also, see before in the fourth and fift Positiōs.

4. Because they are to be disposers of the holie things of God, as the Ministers of Christ, in and to his bodie, house, & kingdome. 1 Cor. 4. 1. Ephes. 4. 12. 1 Tim. 3. 15. with Num. 16. 40.

2. *That the Ministers ought to continue in & attend vpon their functions, to feed the flock of Christ cōmitted vnto them.*

1. Because the Lord hath therfore placed thē in his church. Act. 20. 28

2. Because the people are in continuall danger to be devoured by Satan, and drawne into error, heresie, superstition, iniquitie &c. 1 Pet. 5. 1. 2. 8. Act. 20. 28. 29, 30. Prov. 29. 18. Math. 13. 25. 1 Tim. 4. 1.

3. Because

3. Because els they cannot so well know the estate of their people either so fitly to apply their doctrine vnto them, or so faithfully to gouverne them, as they ought, for the confirming, exhorting, reproving, or comforting of them, whether publickly or privately &c. 1 Thes. 5. 14. with Prov. 27. 23. & 1 Tim. 5. 17. Iam. 5. 14. 1 Pet. 5. 1. 2. 3.

4. Els should they not be in the church, as members in the body. Contrarie to Rom. 12. 4--8.

5. Els should not the Ministers of the Gospell now be as straightly tyed to their functions, nor as faithfully imployed therein, as the Priests were vnder the Law. Heb. 3. 1. 2. 3. and 13. 7. 17. with Deut. 33. 8. 10. 1 Chron. 28. 13. Mal. 2. 7.

6. Els should not the Ministers now be so bound to attend vpon their office, as they were in the primitive Churches, whiles yet the Apostles did live. Col. 4. 17. Act. 20. 28. 1 Pet. 5. 1. 2. 3.

7. Because els they cannot discharge the duety which lieth vpon them, that they may give account thereof, with comfort, vnto God. Heb. 13. 17. 2 Tim. 4. 1. 2. 1 Pet. 5. 1--4.

3. That the Ministers may not beare civil Offices, nor be burthened with civill affaires, &c.

1. Because Christ forbade it his Apostles, & refused it himself. Luke 12. 14. and 22. 25. 26. with Mat. 28. 19. 20.

2. Because els they are not free to attend vpon the Office which the holie Ghost hath committed vnto them in the Church. Rom. 12. 7. with Act 20. 28.

3. Because it is now no more lawfull for a Minister to be also a civil Magistrate, then it is for a Magistrate to execute the office of the Ministery withall. Which all will graunt to be vnlawfull. Heb. 5. 4. Rom. 12. 7. and 13. 1--4. and 1 Pet. 2. 13. 14. with 2 Chron. 26. 18.

4. Because they ought as the Lords souldiours to attend vpon his spirituall warfare in the Church, & therfore not to intangle themselves with the civil functions and affayres of the Common wealth. 2 Tim. 2 4. Tit. 1. 7. 8. 9. with Act. 20. 28. 29. 30.

5. Because it is a part of Antichrists defection from the simplicitie of the gospell, now plainely seen & iustly condemned in the Romish church, that Ministers should have civil offices and beare both the swords of Ecclesiasticall & Civill iurisdiction. 2 Thes. 2. 3. 4. with Rev. 13. 11. &c.

6. Because the Apostles thought it not meet, neither themselves fit, to attend to the Deacons office together with their Ministerie, though it also were an ecclesiasticall function. And how then should it be thought meet, or any men now fit, together with the Ministerie to attend to civil Offices, which are of so different a nature from the other,

other, and committed by God himself to the King and Magistrates vnder and by him appointed therevnto. Act. 6. 2. 1 Cor. 12. 19, 20. Rom. 13. 7. 8. with 13. 1. and 1 Pet. 2. 13, 14.

4. *The celebration of mariage, & buriall of the dead, be not ecclesiasticall actions apperteyning to the Ministery, but civil, and so to be performed.*

1. Because the Scripture doth not note them for any duties of the Ministerie, and yet noteth all the duties apperteyning therevnto: so as by it the man of God may be absolute being fully furnished to every good work belonging vnto him. 2 Tim. 3. 16. 17.

2. Because the performing of them as civil actions, is recorded and approved in the Scripture, and not any way reproved or appointed to be otherwise. Ruth. 4. 1. 2. 9. 10. 11. 12. 13. Gen. 23. 3. 4. 6. 9. 17 18. 19. and 29. 21. 22. and 41. 45.

3. Because of the continuall practise of the people of God in all ages and places, wherof we read in the Scriptures. Gen. 2. 22. 23. 24. and 23. 3. 4. 6. and 24. 67. and 25. 9. 10. and 29. 21. 22. 23. and 35. 29. and 41. 45. and 50. 1.--13. Exod. 2. 21. Ruth. 4. 1. 13. Ioh. 2, 1. 2. 3. Act. 8. 2.

4. Because these things are such, as in the very nature of them, belong not to the church alone, but to all people of whatsoever religion, estate, &c. 1 Cor, 7. 2. 12. 13. Luk. 9. 60. Heb. 13. 4.

5. Els, where there were not the Ministerie & church of Christ, there could be no lawful mariages, &c. as among the Heathen, Turks, Papists, &c. Whereas the Scripture sheweth otherwise, approving such to be lawful man & wife notwithstanding. Gen. 39. 1. 9. 1 King. 14. 2. Ester. 1. 9. Math. 27. 19.

6. Els, where the civil Magistrates and others having no ecclesiasticall office, performe these actions, they do therein the dutyes of the Ministerie, and so offend, as King Vzziah did in an other case. 2 Chron. 26. 18. with Heb. 5. 4.

7. If they be ecclesiasticall actions perteyning to the Ministerie, then are they parts of Gods worship comprised in the first Table of the Law: For so be the actions of that nature: (Exod. 20. 4. 5. 6. with Deut. 33. 10. Math. 28. 19. 20. Act. 20. 7. 8. 1 Cor. 4. 1. Ephes. 4. 11. 12.) Whereas the nature of these things themselves, & maner of vsing them among Gods people in former ages (besides the practise of others) do plainely shew them to be actions perteyning to the second Table of the Law. For which, see the scriptures alledged before in the particulars concerning this matter.

8. Because Christ hath taught vs, even in these aswell as in other things, to see what hath bene from the beginning, and accordingly to

esteem and vse them. And here before, it hath bene shewed, that from the beginning these things have bene accounted and vsed as civill actions. And no where since, doth the word of God make or account them ecclesiasticall. Therefore &c. Mat. 19. 4 ---8.

9. Els, there wil be a nourishing stil of two Popish errours by this meanes: The one, that matrimonie is a Sacrament; The other, that prayer is to be vsed for the dead, or at least over them, at their buriall.

The seventh Position.

VII. That the due maintenance of the Officers aforesaid should be of the free and voluntary contribution of the Church, that according to Christs ordinance they which preach the Gospell, may live of the Gospell, and not by Popish Lordships and livings or Iewish Tithes and offerings. And that therfore the Lands and like revenewes of the Prelates and Clergie yet remayning (being still also baites to allure the Iesuits and Seminaries into the Land, and incitements vnto them to plot and prosecute their woonted evill courses, in hope to injoy them in tyme to come) may now by your Highnes be taken away and converted to better vse, as those of the Abbeyes and Nunneryes have bene heretofore by your Maiesties worthy predecessours, to the honour of God and great good of the Realme. 1 *Cor.* 9.7--14. *Gal.* 6. 6. 1 *Thess.* 5. 13. 1 *Tim.* 5. 17. 18. *compared with Prov.* 3. 9. 10. *and with Num.* 18. 8---32. *Deut.* 18. 1--- 5. *and* 25. 4. 2 *Chron.* 31. 4.---21. *Nehem.* 13. 10.—14. *Mal.* 3. 8. 9. 10. *Heb.* 7. 5. 12. *Luk.* 8. 3. *and* 10. 7. *Rom.* 15. 27. *Rev.* 17. 16.

1. Because Christ hath ordeyned, that so it should be now in the tyme of the Gospel, 1 Cor. 9. 14. Gal. 6. 6. 1 Thess. 5. 13. Tim. 5. 17. 18.

2. Because

1. Because the Law of Tithes did cease with the chaunge of the Levitical Priesthood. Heb.7.12. And els, why did Christ ordeyne another maintenance for the Ministery of the Gospel, differing from (yet proportionable vnto) that which was for the Priesthood vnder the Law? 1 Cor. 9. 13. 14. Or why should this ceremonie of the Law, be vnabolished by Christ, more then the rest? Num. 18. 24. with Hebr. 7. 5. 12. and 9. 10. and 10. 1. Galat, 5. 1. 2. 3. Col. 2. 8--17.

3. Because God vnder the Law, would not have his Ministers the Priests and Levites to have any part or inheritance, as the other Israelites had, in the Land of Canaan; but himself was their inheritance: Of and by the offerings & altar of the Lord they were susteyned. Deut. 10. 8. 9. & 18. 1---5. Iosh. 13, 14. 33. According to the equity whereof, is the maintenance of the Ministerie of Christ now to be. 1 Cor. 9. 13. 14. Where note also, that as the Ministers of the Gospell ought, in respect of their Ministerie, to have their due maintenance appointed by Christ (that they may, as the other before, be encouraged in the Law of the Lord, and better attend to their function and Ministerie:) so may they not for it now, any more then at that tyme, devise or require any other then is ordeyned by the Lord himself. For which, see the Scriptures alledged before in the Position it self.

4. Because Princes are bound not onely to see the true Ministerie and worship of God established and mainteyned, according to his word: but also to take away & convert to other vse, the demeanes revenewes and maintenance of any false Ministeries and vnlawfull ecclesiasticall functions within their Dominions. 2 Chron. 31. chap. with Deut. 17. 18. 19. 20. Esa 49. 23. and 60. 3. 10. 11. 12. Psal. 2. 10. 11. 12. 1 Tim. 2. 2. with Rev. 17, 16.

5. Because there should els stil remaine such a maner of maintenance, as by which any Ministerie that should be received in the Land, though never so Popish or vnlawfull, might be mainteyned. Contrarie to Prov. 3. 9. 10. Revel. 17. 16. and 18. 11. Psalm. 16. 3. 4. with Exod. 20. 4. 5. 6. 1 Cor. 9. 14. and 10. 19. 20. 21. 22. Eph. 5. 11.

6. Because there is no more warrant in the word of God for the Lordships and livings of the Prelates and Priests to be continued; then for the Abbey Lands of the Friers and Nunnes to be restored.

7. Because by the ordinance of Christ, it should stil be seen, that the Maintenance of the Ministers belongeth vnto them for preaching the Gospel, and commeth from the people of love and dutie in that behalf. 1 Cor. 9. 14. 1 Thes. 5. 13. Gal, 6. 6. 1 Tim. 5. 17. 18.

Whereas that which is now had in the Land is such, as the Prelates & Priests do exact (and the people are constreyned to yeeld it vnto them) be they never so vngodly, vnlearned &c. Besides that the Iesuites & Seminaries, and other the like, are by this meanes stirred vp to attempt & follow stil their wicked and treasonable practises, hoping for a day when their Religion may in the full thereof enjoy them againe: As is before noted in the Position it self.

The eight Position.

VIII. That all particular Churches ought to be so constituted, * as having their owne peculiar Officers, the whole body of every Church may meet together in one place & joyntly performe their dutyes to God & one towardes another. And that the † Censures of admonition and excommunication be in due maner executed, for sinne, convicted and obstinately stood in. This power also to be in the ‡ body of the Church, whereof the partyes so offending & persisting are members. * *Act.* 14. 23. 27. & 20. 28. *Rom.* 12. 5--8. 1 *Cor.* 5, 4. & 11. 20. 23. & 12. 27. & 14. 23. 24. 33, *Phil.* 1, 1. 1 *Thes.* 5. 12. 13. 14. *Heb.* 13. 17. *Iam.* 5. 14. 1 *Pet.* 5. 1--4. *Rev.* 1. 20. *with* 2. & 3. *chap.* † *Mat.* 18. 15. 16. 17. 1 *Cor.* 5. 11. *Gal.* 5. 12. & 6. 1. 1 *Thes.* 5. 14. 2 *Thes.* 3. 6. 14. *Iude ver.* 22. 23. *with Lev.* 13. 47--59. & 19, 17. *Num.* 5. 2. 3. & 15. 30. 31. *Ps.* 149. 6--9. 2 *Cor.* 10. 4. 5. 6. 1 *Tim.* 1. 20. 2 *Tim.* 2. 16. 17. 18. *Tit.* 3, 10. ‡ *Mat.* 18. 17. 18. 1 *Cor.* 5. 4. 5. 12. 13. 2 *Thes.* 3. 6. *with Lev.* 24. 14. 15. 16. 23. *Iosh.* 7. 13. 25.

1. *That al particular Churches ought to have their owne peculiar Officers & meet together in one place &c.*

1. Because of the truth and proofs of the second and fift Positions going before.

2. Els how should they be a distinct & intier bodie, set in the order of Christ to be furnished with all the meanes which he hath given for their

for their building vp to eternal life. Rom.12.4---8. 1 Cor.12.27.

3. Els should one particular church have more priviledge in Christ given them, or more dutie lying vpon them, then another. Or the churches now should not herein be like the Primitive churches recorded in the Scriptures. Of which, see before.

4. Els should not the Officers & people be bound by speciall & peculiardutie one to another. Act 20.28. 1 Thes.5.12.13.14. 1 Pet.5.1.2.3.

5. Els could they not together meet on the Lords day, and be instructed in the Word, partake in the Sacraments, or performe any other mutual and publick duty, as one body joyntly together, as they ought. Act.2.42. & 6,2,5. & 20,7.28. 1 Col.5.4. & 11,20,23. & 14.23. & 16. 1,2. with Exod.20.8. Ezek.22,26.

2. *That the Censures of admonition & excommunication ought to be executed in due maner, namely for sinne, & that also duely convicted & obstinately stood in.*

1. Because such is the ordinance and appointment of the Lord himself: as appeareth in the Scriptures before alledged. And none may be suffred to abide any longer in the Church, then they may be esteemed to abide in Christ, whose body it is. 1 Cor.5.chap. & 12.27. with Iohn 15.6. Luke 14.34.35.

2. Els should the Name of God be prophaned, & manifest breach of the third commanndement be committed, 1 Cor.5,4. Rom. 2.24. with Exod.20.7. Num.5.2.3. & Math.6.9.

3. Els should not the church be purged & kept separated frō knowen wicked men. 1 Cor.5.6.7.11.13. with Numb.5.2.3.4.

4. Els should not all lawfull meanes in the church be vsed for the reclayming and salvation of the parties so sinning & persisting. 1 Cor.5. 4.5. 1 Tim.1.20. 2 Thes.3.14.

Els should the other members of the church be left subject to be leavened by them, and imboldned also to like wickednes, and not learne by such examples to fear and to do no such evill in Israel. 1 Cor.5.6.7. Gal.5.9.12. 1 Tim. 5. 20. with Num. 5.2.3. Deut. 13.11. & 17.13. & 19.20.

6. And for the maner of dealing also, there might els be great abuse, if admonition and excommunication should be vsed without just cause, or without due and orderly proceeding, as the case doth require: And men might els be privately or publickly traduced to others, before they were dealt with themselves as they should, or vpon surmises, reports, suspition, and the like, without any certaine knowledge, tryal, proof &c. Which is contrarie to the rules of the Scripture mentioned before.

7. Els ſhould we not be like affected or ſo proceed in dealing with the members of the church and cutting them of, as we are or would be for the parts of our bodies. Which the ſimilitude of the church compared to a body, doth teach that we ſhould. Rom. 12. 4 5. 1 Cor. 12. 27.

8. Els ſhould not the Church vſe all meanes to have the Lords preſence and bleſſing continued vpon them; and to have the members of the church not onely diſcouraged from evil, but incouraged alſo vnto good, in the Lord. Mat. 18. 20. 1 Cor. 5. 4--7. Gal. 5. 7--12. with Ioſh. 7. 10--26.

3. *That the power of excommunication is in the body of the Church, whereof the parties that are to be caſt out are members.*

1. Becauſe of the truth and proofs of the ſecond, third, & fift Poſitions going before.

2. Becauſe Excommunication is the ſentence & judgment of Chriſt by his Church concerning ſuch as are within. 1 Cor. 5. 4. 12. Now to be within is oppoſed to being without: And therfore ſpoken in reſpect of the Church, in which now they are ſet & joyned as members in his body, & ſervants in his houſe, being ſeparated from the world. 1 Cor. 5. chap. with Col. 4. 5. 1 Theſ. 4. 12. 1 Tim. 3. 7. Acts 2. 40. 41. & 19. 9. 2 Cor. 6. 14--18.

3. Becauſe the power of excommunication is in them, vpon whom it lieth to put out the wicked from among themſelves, & ſo to purge out the old leaven from among them, that they may be a new lumpe to the Lord: But this apperteyneth to the whole Church, & not to ſome mébers or Officers onely: Therefore alſo the other. Which we may further learne by this, that the duty of removing the polluted & vncleane, & of putting away leaven out of their houſes at the feaſt of Paſſeover & vnleavened bread, was by the Lord himſelf layd vpon al Iſrael, & not committed or injoyned onely to the Officers. 1 Cor. 5. 7. 12. 13. cópared with Exo. 12. 3. 15. Lev. 23. 2. 5. 6. Deut. 16. 1--4. Num. 5. 2. 3, 4.

4. Becauſe even in the Apoſtles daies, not the Officers alone but the other mébers of the church alſo looked vnto the purging of the church, when there was but appearance of evil cómitted: As may be gathered from Acts 11. 1. 2. 3. & 21. 20--23. Which alſo was the practiſe of the church of Iſrael vnder the Law. Ioſh. 22. 10. 12. &c.

5. Becauſe els the Church ſhould not have the ſame power in caſting out of the Church, as it hath in receiving in againe, or at the firſt joyning to the church, and in the other publick actions apperteyning thereunto. 1 Cor. 5. 4. 5. 12. 13. with 2 Cor. 2. 6. 7, 8. Math. 18. 17. 18.

17. 18. Act. 1. 15.---26. and 6. 2. 5. and 9. 26. and 14. 23. and 15. chap. and 21. 22. 1 Cor. 16. 3. 2 Cor. 8. 19.

6. Els, by the church in the speach of Christ concerning it, Mat. 18. 17. should not be vnderstood the body of the church, but onely some members thereof, the Presbyterie, or Bishops alone, &c. Now that Christ doth not there so meane, but speaketh of the body of the church, may thus be gathered: First, because he speaketh of such whose admonition being despised, they are to iudge and avoid the offenders so persisting as Heathens and Publicanes. But this iudging and avoiding of them perteyneth not alone to the Presbyterie, Bishops, or some members onely, but to the whole church. 1 Cor. 5. 4. 5. 11. 12. 13. 2 Thes. 3. 6. 14. with Mat. 18. 17. Secondly, because there can be no further proceeding in the Church beyond this: But in the other vnderstanding there may, by bringing the partie and cause to the hearing & censure of the whole church met together; which is more then of some Officers or members thereof. Math. 18. 16. 17. with 1 Cor. 5. 4. 5. Thirdly, because till this meanes be vsed, their communion cannot (vpon despising the Bishops or others admonition alone) be avoided of the whole church, nor they therfore accounted as heathens and publicanes. 1 Thes. 5. 14. with Math. 18. 16. 17. Fourthly, because the Apostle writing purposely of excommunication to the Corinthians, requireth not some members, the Bishops or Elders onely, but the whole Church to come together, to iudge and to cast out from among them. 1 Cor. 5. 4. 5. 12, 13 Fiftly, because els the Church could not excommunicate, except it had Officers: whereas it hath this power as the body of Christ, not onely when it hath Officers, but also when it wanteth them: As may come to passe, eyther in the first gathering of churches now after the apostasie of Antichrist, or in time of persecution, &c. Math. 18. 17---20. with 28. 20.

7. Els should not al meanes in the church and body whereof the parties are members be assayed, by which eyther themselves might be drawen to repentance, or others by their example learne to feare. Mat. 18. 15. 16. 17. 1 Tim. 5. 20. with Deut. 13. 11.

8. Els could not the body of the Church themselves certainely know that the parties offending be so convicted, as they may both consent to their excommunication of knowledg and conscience, and be better able to mainteyne the truth and cause of the Church against them or any other. 1 Cor. 5. chap. Math. 18. 17. with Deut. 17. 2---7.

9. Els would it be that as the Papists debarre the people from the reading of the Scriptures, and allow it onely to the Priests and such as be learned: so in the Churches of Christ the people should be debarred from the hearing and discussing of publick causes (yea when it doth specially concerne them to have knowledge and meet together

together thereabout) and it should wholy be reserved to the Elders, or Bishops alone, &c. Which whether it be not in deed Popish, is duely to be weighed. For although it do lye vpon the Elders, & be their duty, by vertue of their office, in any publick causes of the Church to go before the rest, in hearing, speaking, handling, consulting, determining, iudging, and affording any help they can for procuring the peace and good of the Church by all meanes: Yet may they not therefore challenge or take this as peculiar vnto themselves alone, without the other brethrens knowledge, presence, approbation, and consent. Yea the Apostles themselves would not do it in such cases, though they had also the Elders of the churches present and consenting with them: As may be gathered by the Scriptures here alledged, and by the particulars mentioned in the first point of the fift Position going before.

The ninth Position.

IX. That the Church be not governed by † Popish Canons, Courts, Classes, Customes, or any humane inventions, but by the lawes and rules which Christ hath appointed in his Testament. That ' no Apocrypha writings, but onely the Canonicall Scriptures be vsed in the Church. And that the Lord be * worshipped & called vpon in spirit and truth, according to that forme of prayer given by the Lord, *Math* 6. & after the Leitourgie of his owne Testament, not by any other framed or imposed by men, much lesse by one translated from the Popish Leitourgie, as the book of Common prayer, &c. † *Math.* 28. 20. *With* 6. 24. *Iohn.* 3. 35. 36. *and* 10. 4. 5. *&* 15. 14. *Rom.* 6. 16. 2 *Thes.* 2. 3. 4. 8. *Rev.* 14. 4 9. 12. *and* 18. 4. 5. *and* 19. 13. *&c. Gal.* 1. 8. 9. *and* 6. 16. 1 *Tim.* 6. 13. 14.. *Heb.* 3. 1. *&c. With Isa.* 33. 22. *Gen.* 49. 10. ' 2 *Tim* 3. 15. 16. 17. *Rom.* 3. 2. 2 *Pet.* 1. 16---21. *and* 3. 16, *Iohn* 5. 39. *Rev.* 22. 18. 19. *With Deut.* 4. 2. 5. 6. *&* 17. 18. 19. 20. *Iosh.* 1. 8. *Psal.* 19. 7. 8. 9. *&* 119. *&* 147. 19. 20. *Pro.* 30. 5. 6. *Esa.* 8. 20. *&* 34. 16. * *Exod.* 20. 4. 5. 6. *Math.* 6. 7.--13. *Iohn.* 4. 24. *Ephe.* 4. 7. 8. *and* 6, 18. *Rom.* 8. 26. 27. 1 *Cor.* 14. 15. 1 *Pet.* 2. 5. *Iude. ver.* 20. 1 *Sam.* 1. 15.

Exod.

Exod. 30,9. *With Psal.* 141,2. *&* 66,16--20. *and* 119.21.113. 128. *Mark* 9. 49. *With Levit.* 1.7. *&* 2,13. *and* 6. 12. *and* 9.24. *and* 10,1. *Deut.* 12.30.31. 32. *Mark* 7.4--8. *With Esa.* 1,12. *and* 29.13,14. *Ier.* 51.26. *Mal.* 1,14. 2 *Cor.* 6.14.17. *Col.* 2,8.23. *With Gal.* 3,15. *Revel.* 8,3,4. *and* 14. 9. 10.11. 12. *&* 22,18,19.

1. *That the Church may not be governed by Popish Canons, Courts &c. but by the Lawes and rules appointed by Christ in his Word.*

1. Because the Church of Christ may not have communion with, nor yeeld submission vnto the inventions & constitutions of Antichrist. This being straightly forbidden by the Lord, and greatly provoking his wrath vnto all that so do. Rev. 18,4,5. With 14.9.10.11. 2 Cor. 6.14--17. Math. 6.24. Exod. 20,4,5.

2. Because the Church must have Christ alone for her head and Lawgiver. Math. 28.18,19,20. Ephes. 1,22;23. Colos. 2.18.19,23. Esa 33.22. Heb. 3,1,2,3. with 12.25--28.

3. Els hath not Christ left sufficient Lawes in his word for the government of his Church; or men might superordeine to his Testament, Cõtrarie to Gal. 3,15. 2 Tim. 3,16.17. Rev. 22,18,19.

4. Els should not the Church be governed, as it is to be taught. For it must be taught onely by the word of God. And the end of teaching is the obedience of faith vnto the doctrine delivered. Mat. 28. 20. Rom. 6.17. & 16.25.26. 1 Tim. 5.17. & 6.3.13.14. with 2 Tim. 1, 13. & 2.2. & 3.16.17. & 4,2.3.4. Tit. 1.9.

5. Els should Antichrist stil be reteyned and have homage in the Church. For he is indeed & in the Lords account obeyed & yeelded vnto, whose lawes & Ordinances are reteyned & observed. Rom. 6.16. 2 Pet. 2,19. 2 Thes. 2.3.4. 2 Chron. 28.23. with 2 Kiug. 16,10--15. and 2 King. 15.26.34 and 16. chap. with 12.28. &c.

6. Els also there should stil be continued great meanes for the increase of Antichrists Kingdome, and for nourishing his hope of recovering that againe which he hath already lost. Deut. 7.2--5. and 12. 30. with Iudg. 2,1,2.3. Rev. 13,12.

2. *That no Apocrypha Writings, but onely the Canonical Scriptures are to be vsed in the Church.*

1. Because the Canonicall Scriptures, are alone sufficient for the

Church: And have this prerogative and excellencie above all other writings whatsoever. 2 Tim. 3.16.17.

2. Because the Scriptures are given vnto the Church by testimonie of Gods spirit, being the authentick word of God, confirmed by signes and miracles from heaven, sealed with Christs bloud; so as there shall not one word or title therof be vnfulfilled. Rev. 2. 7. Heb. 2. 3. 4. & 9. 14. Math. 5.18.

3. Els would it seem as if the Church were not built onely vpon the foundation of the Apostles and Prophets, Christ himself being the chief corner stone; but also vpon humane Apocrypha writings: And that men might adde to the Testament of Christ, which he hath confirmed to & for his Church. Contrarie to Ephes. 2. 20. 1 Cor. 3. 11. Gal. 3.15.

4. Els should errours, fables, magick, blasphemie, & contradiction to the Canonicall Scriptures be brought into the church. For such are found in the Apocrypha books. As for example, see Errours, in Ecclesiasticus. 46. 20. and 48. 10. 2 Machab. 12. 44. 45. and 14. 41. 42. Fables, in Esdras, 14. 21. &c. 2 Machab. 2. 4---8. Tobit, 5. 11. 12. 13. with 12. 15. 1 Machab. 6. 4. 8. 9. 16. with 2 Machab. 1. 13----16. & 9. 1. 5. 7. 9. 28. 29. Magick, in Tobit, 6. 6, 7. 8. and 8. 2. 3. with 3. 7. 8. Blasphemie, in Tobit 12. 12. 15. compared with 1 Tim. 2. 5. and Rev. 8. 3. 4. Contradiction to the Canonicall Scriptures, in Iudith, 9. 2. 3. 4. compared with Gen. 49. 5. 6. 7. Ester Apocrypha, 12. 5. with Ester Canonicall, 6. 3. and Ester Apocrypha, 15. 9. 10. with Ester Canonicall, 5. 2. Ecclesiasticus, 46. 20. with Ecclesiastes, 12. 7. & Esa. 57. 2.

5. Els might any or all mens writings which should be thought agreable to the Scriptures, be brought into the Church. For if there be warrant for any such, it is for al such. But this is vnlawfull. Eccles. 12. 11. 12.

6. Els should many still be nouseled in their ignorance and errour, to think that the Apocrypha bookes be the word of God and part of the Bible, aswell as the bookes of the Old and New Testament.

3. That the Lord is to be worshipped and called vpon in spirit and truth, according to that forme of prayer given by the Lord, Math. 6. *and after the Leitourgie of his owne Testament, not by any other framed or imposed*

by men,

by men, much lesse by one translated from the Popish Leitourgle, as the Book of Common prayer.&c.

1. Because Christ hath therefore prescribed that forme of prayer, that it should be a rule and patterne according to which to frame al our prayers and supplications to the Lord. Math. 6. 9--13. with Luke 11. 1--4. Of which, see further in the next point of this Position hereafter following.

2. Because it is not lawfull to worship God by read prayer, or to impose it vpon the church of Christ. First, because God did never commaund to vse nor promise to accept such a worship: And then it is an humane invention and tradition, breaking the second commaundement. Exod. 20. 4. 5. 6. Secondly, because it is as lawful to prescribe homilies, as prayers, for the Ministers to read: seing to preach, and to pray, in the Church, are two especiall duties of the Ministers; and Christ giveth his servantes gifts for the whole work of the Ministery; and therefore aswell in prayer to be the mouth of the people vnto God, as in preaching to be the mouth of God to the people. Ephes. 4. 8. 12. with Act. 6. 4. And if any be not indued with such gifts, there is no warrant in the word of God to have them for Ministers of Christ: If they be so endued, there is no warrant to prescribe them stinted prayers or homilies: Besides that it derogateth from the honour fruit and benefit of Christs ascension into heaven; and from the care, love, and bountie that he hath and sheweth continually vnto his Church vpon the earth, giving gifts vnto men for the work of the Ministerie, &c. Ephes. 4. 8--13. and 1 Cor. 12. 4. 5. 6. with Math. 28. 20. Thirdly, because it abridgeth the office of the holy Ghost, which teacheth vs how to pray as we ought; and keepeth out of the Church the gifts and graces of God; and quencheth the spirit of the Ministers & people in the service of God, &c. Rom. 8. 26. 27. Ephes. 4. 8. & 6. 18. 1 Thes 5. 19. Iude ver. 20. Fourthly, because prayer must be according to the present & several occasions of the Churches and people of God, and thankesgiving returned vpon the prayer heard, &c. Phil. 4. 6. 1 Thes. 5. 17. 18. Act. 1. 24. & 4. 24. Math. 14. 30. 2 Cor. 12. 8. Rom. 15. 30. 31. 32. 1 Tim. 2. 1. 2. 3. Iam. 1. 5. 6, 7. and 5. 13. 1 Pet. 4. 7. 1 Iohn 5. 14. 15. Finally, because the worshipping of God by read prayer, is a part of the worship of Antichrist, used and injoyned in the Papacie, mainteyning superstition and a dumbe and Idol Ministerie, nourishing the people in ignorance of the nature and right vse of prayer, &c.

3. Because els the Apostles were vnfaithful or vnsufficient for the work committed vnto them, who never left such president in or commandement to the Churches, nor gave any such power to bring in or set vp any such Apocrypha leitourgie in the church of God.

4. Because all our worship is to be offred vnto God in the Mediation of Iesus Christ: (Neyther is it otherwise accepted of the Lord.) And Christ is and wil be Mediator onely of that worship which is according to his owne Testament. And therefore Book-prayer must either be shewed to be according to the Testament of Christ (which hitherto they have not proved) or els the using thereof is (what lyeth in vs) to make Christ the Mediator of another worship & Ministration, and consequently of another Testament then his owne. 1 Tim. 2.5. 1 Pet. 2. 5. Revel. 8.3.4. with Heb. 9. 15. 24.

5. Because if a Book of prayer be the leitourgy appointed by Christ in his Testament, then ought all churches vpon earth to vse that maner of worship. For there is but one rule of the Testament of Christ; and al churches are bound therevnto: (Gal. 1,8,9. & 3.15. & 6.16. 1 Tim. 6,13,14. with Math. 6.9--13. & 28.20.) Whereas it is evident that the Primitive churches, planted by the Apostles and recorded in the Scriptures, had not any such prescribed Book-prayer.

6. Because the book aforesaid doth not onely injoyne the church to pray by stint and number of words and prayers, but doth also pervert the right vse of the Scriptures, dismembring and misapplying them for making of Gospels, Epistles, Lessons, and Collects, appointed for their Feasts and fasts and other like devised worship of their owne, and derived from the Papists. Besides that it bringeth into the church Apocrypha writings and the errors conteyned in them, &c.

7. Because that Book erecteth and continueth a new and strange kind of administration in the church, & consequently another Gospel: In asmuch as the Ministerie of Christ by the Gospel is onely bound vnto the Testament of Christ, wherein they have sufficient rules and a perfect leitourgy for the whole administration of the church, neither may administer any otherwise. Gal. 1.6--9. & 2,4.5. & 3.15. with 1 Tim. 3.15. & 6.13.14. 2 Tim. 3,16.17. Rev. 22,18,19.

8. Els might men have their prayers by rote, or buy thé at the Bookbinders shop, &c. whereas true prayer is the work of Gods spirit in our hearts, teaching and inabling vs to powre out our soules vnto God in al necessityes & occasions, & so to offer vp spiritual sacrifices acceptable to God through Iesus Christ. Rom. 8.26.27. Eph. 6,18. Iude ver. 20. 1 Sam. 1,12.15. 1 Pet. 2.5. Rev. 8.3.4.

9. Els also the Apostles gave not a sufficient reason, why it was not meet they should attend to the Deacons office, when they alledged that they were to give themselves, as to the ministration of the word, so also vnto prayer. For it had ben easy for them either to have said by

rote, or

rote, or to have read out of a book some set form of prayer. Act. 6. 2. 4.

10. Because it is idolatrous, neyther can be of faith in vs, nor pleasing vnto God, to worship him after another maner then himself hath prescribed. Exod. 20. 4. 5. 6. & 30. 9. with Psal. 141. 2. & 119. 113. 128. Colo. 2. 23. with Rom. 14. 23. Heb. 11. 6. and 12. 28. 29.

4. That the right vse of that forme of prayer given by our Lord, Math. 6. *is to frame all our prayers according vnto it, and not to be tyed to say over those wordes, &c.*

1. Because Christs doctrine there, is to teach vs to pray After this maner; Math. 6. 9. and is not, for our prayer, to read or say over those words by rote, &c.

2. Because both Mathew and Luke recording that forme of prayer given by Christ, they have not the same words nor the same number of words every where. And according to which of these then should people be inioyned to say it, but that they shall offend against that which is recorded by the other? Math. 6. 9.-13, with Luk. 11. 1---4.

3. Because all the circumstances in both the Evangelists do lead vs thus to vnderstand it. As namely, that Christ there sheweth the right maner how to vse prayer, like as he doth for the right vse of almes and fasting; how to avoyd ambition, hypocrisie, babling, and the like therein; how also to come to God in prayer, as children do to their parents, asking bread, an egge, fish, or the like; that is, making requests vnto God according to our particular wants, in faith, hope, love, &c. Math. 6. 1---18. Luk. 11. 1---13.

4. Because the Apostles (who both knew and carefully followed the true meaning of Christ herein) did neither bynd themselves to these words, but prayed still as they had severall occasions, according to this rule (Act. 1. 24. 25. and 4. 24---30. Math. 14. 30. 2 Cor. 12. 8. Ephes. 3. 14. 21, Phil. 1. 9. 10. 11. Rev. 22. 20.) neither when they wrote to others concerning prayer, did ever teach them to say over the Lords prayer (which how could they but have done, if they had so taken the will of Christ to be?) but alway taught them according to their necessities and occasions to shew their requests vnto God in all maner prayer and supplication in the spirit with giving of thankes, & herevnto to watch with all perseverance, because this is the will of God in Christ Iesus. 1 Thes. 5. 17. 18. with Phil. 4. 6. Ephes. 6. 18. Rom. 15. 30. 31. 32. 2 Thes. 3. 1. 2. 1 Tim. 2. 1. 2. 3. Iam. 1. 5. 6. & 5. 13. 1 Pet. 4. 7. 1 Ioh. 5. 14. 15. Iude. ver. 20.

5. Els also how saith the Apostle (speaking of prayer in a strange tongue) *When thou blessest, how shall hee that occupieth the place of the vn-*

the vnlearned say, Amen, at thy giving of thanks, seeing hee knoweth not what thou speakest? 1 Cor. 14. 16. For if they had vsed to say over the words of this forme of prayer, might not some have answered; Yes, wee know what he saith, It is the Pater noster, the Lordes prayer, which wee know aforehand, and therfore wee can say *Amen* vnto it, though it be spoken in a strange tongue.

6. If Christ have commaunded to vse those words in that number and order, then all such do sinne as pray at any time & vse not those words. For he saith, when ye pray, say, Our Father &c. Luk. 11. 2. And the words [when yee pray] shew that this commaundement is to be observed at all times: And then the Apostles sinned which prayed and vsed not these words. Math. 14. 30. Act. 1. 24. 25. and 4. 24--30. By this reason also, those words of Christ [say yee &c.] being pressed according to the letter, might seem to exclude all prayer in the spirit alone that is without words or distinct voice. Yet such is lawfull and oftentimes vsed by the servants of God. Exo. 14. 15. Neh. 2. 4. 1 Sam. 1. 13. Rom. 8. 26. 27.

7. Because that forme of prayer doth plainly and fully direct and restraine our ignorant and inordinate desires, vnto certaine heads: in which whatsoever is needfull or lawfull to aske, is in some one of them conteyned, and from each of which also thousands of petitions are and may be derived by the children of God according to their severall wantes times and occasions: The heads also being themselves so generall, as no man can well for himself or others vse them aright without some speciall relation or application to his or theyr particular estate & occasions, Neither any mans or Churches case & vnderstanding reach vnto all things needfull for all occasions tymes and persons, as those heads do comprehend.

8. Els why should not the Ministers be aswell bound at the end of their sermons, and al Magistrates and people at their instructions and exhortations given vnto others, to say over the Ten commaundements, because they do fully and shortly comprise all duties to God and man; as at the end of prayer and thankesgiving to say over that forme of prayer aforesaid, because it doth fully and shortly comprise all things needfull to be knowen or observed in praying vnto the Lord.

9. Seing it is a most perfect forme of prayer, wherein is no want or superfluity, if it were Christs meaning to inioyne the saying over of those words for our prayer to God, then ought wee to vse these onely & no other. Because it should be but babling or presumption to joyne or put other prayers in stead of that which is so absolute and sufficient. For the Lord wil be worshipped with the best wee have, and he is accursed that having a male for sacrifice, doth offer a corrupt thing to the Lord, Mal. 1. 14.

The

The tenth Position.

That the * Sacraments, being seales of Gods covenant, ought to be administred onely to the faithfull, and † Baptisme to their seed, or those vnder their government. And that ‡ according to the simplicity of the Gospell, without any Popish or other abuses in either Sacrament. * *Math.* 26. 26---29. *and* 28. 19.20. *Luk.* 22,14---20. *Exod.* 12.43.48. *and* 20. 7. *Act.* 2.38. 41. 42. *and* 8. 36.37. *and.* 20.7. *Rom.* 4. 11. 1 *Cor.* 5.6. *and* 10. 1.2.3. 4. 16. 17. 2 *Cor.* 6. 14---18. *Levit.* 13. 45. 46. *&* 22. 25. *and* 24.5.6.7. *Prov.* 9.1--5. *Lam.* 1. 10. *Math.* 7.6. *and* 15. 26. 27. 28. *&* 18. 17. *Num.* 5. 2. 3. *&* 9.13. *and* 19. 22. 2 *Chro.* 30. 6. *&c.* *Ezra.* 6.21.22. *Hag.* 2.14. 15. *Mal.* 1.7. 12. *and* 2. 17. *Ezek* 13. 22. *and* 16. 19. 59. 60. 61. 62. 63. *and* 23. 41. 42. *Hos.* 2. 2.3.4. *with* Rev. 17. 1. † *Act.* 2. 38. 39. *and* 16.15. 33. *with Mat.* 28.19.20. *Gen.* 17. 7.9. 12.27, *Col.* 2.11.12. *Rom.* 9. 4. *and* 11. 16. *Psal.* 22. 30. 1 *Cor.* 1.16. *and* 7.14. *and* 10.2. *Exo.* 12.48.49. *and* 14.16.22. *Mark.* 10.13---16. *Gal.* 3.8. 28. 29. ‡ *Math.* 28. 19. 20. *with* 1 *Cor.* 11. 23. 2 *Cor.* 11. 3. *Exo.* 20.4.5.6, *Lev.* 10.1. *Heb.* 12. 25---29. *Esa.* 1. 12. *Col.* 2. 23. *Gal.* 3. 15. 2 *Tim.* 3. 16. 17. *Rev.* 22.18.19.

X.

1. *That the Sacraments ought to be administred onely to the faithfull: that is, to such onely as professe & submit vnto the faith and obedience of Christ.*

1. Because they are seales of Gods everlasting covenãt of grace made with the faithfull & their seed, & of the righteousnes which is by faith in Iesus Christ. For which, see the Scriptures here before alledged.

2. Because therein there is the communion of the body and blood of Christ. 1 Cor. 10. 16. & 11. 23--29. Psa. 23. Pro. 9.1--5. Act. 8.36.37.38. 1 Pet. 3. 21. 22. Mar. 14.22.23.24.

3. The strangers vncircũcised might not eat of the Passeover, neither the Israelites in defection, without repentance and turning vnto the Lord. Therefore &c. Exo. 12.45. Lev. 22.25. 2 Chron. 30.6. &c.

4. Els

4. Els ſhould not the Table of the Lord be regarded, as it ought to be. Mal. 1. 7. 12. 1 Cor. 10. 16. 21. Lev. 24. 6. 7.

5. Els in giving the Seales of Gods Covenant to the vnbelevers and open wicked, it were a juſtifying of them and promiſing life vnto them in their eſtate, as alſo an hardening of their hearts and ſtrengthning of their hands the more in their evil wayes. Contrarie to Prov. 17. 15. & 24, 24. Eſa 5. 23. Ezech. 13, 22. Mal. 2, 17. Math. 18, 17.

6, Els might the holy things of God be given to dogges, and pearles to ſwine: & ſo Chriſts blood be proſtituted to the open prophane, &c. Math. 7. 6, and 15. 26. Heb. 10. 29.

7. Els ſhould the Sacraments and the people that joyne with ſuch, be defiled thereby. Hag. 2, 14. 15. Num. 5. 2. 3. & 19, 22. Lev. 15. 4. 5. 6. 31. Ioſh. 7. 11. 12. 13. with 1 Cor. 5. 6.

8. Els ſhould not the Church be a people ſeparated from the world, but ſtand one body with them. For they that are partakers of one bread, are one body. 1 Cor. 10. 17. For which alſo, ſee the third Poſition before.

2. *That Baptiſme, in infancie, is to be adminiſtred, onely to the ſeed of the faithful, and thoſe vnder their government.*

1. For the reaſons here before alledged, concerning the due adminiſtration of the Sacraments in general.

2. Becauſe ſuch onely can be eſteemed of men to be within compaſſe of Gods Covenant, which baptiſme ſealeth, and on which ground together with the commaundement of the Lord it is to be adminiſtred. 1 Cor. 7, 14. Acts 2, 38. 39. and 16. 15. 33. with Gen. 17. 7. 9. 12. 27 Gal. 3. 8, 29.

3. Becauſe ſuch onely are counted to the Lord for a generation which he begetteth & receiveth in his church to declare his righteouſnes in Chriſt. Pſal. 22. 30. 31. Rom. 4. 11. & 11. 16. Mar. 10. 13--16.

4. Els ſhould the vnbelevers & profane together with their children be counted in that eſtate to be Abrahams ſeed, and heires by promiſe, & ſo to be Chriſts. Contrarie to Gal. 3, 7--29. with Gen. 15. 6. & 17. 7.

5. Els ſhould the vnbelevers and their children have as great intereſt in the Seales of Gods favour & priviledges of his Church, as the faithful and their ſeed. Contrarie to Rom. 4. 11. 1 Cor. 7. 14. Exod. 12. 48. Math. 28. 19.

6. Or els the children of the vnbelevers and wicked ſhould not in their infancie be accounted in the ſame body and eſtate with their parents. Contrarie to 1 Cor. 7. 14. Exod. 20. 5. Numb, 16. 27--33. Ioſh. 7. 24, 25.

3. *That*

3. *That the Sacraments ought to be administred according to the simplicity of the Gospel, without any Popish or other abuses in either Sacrament.*

1. Because els there is transgression of the commaundement and ordinance of Christ. Mat.28.19.20. with 1 Cor. 11.23.24.25. & Exod. 20.4.5 6.

2. And the Lord is thereby stirred vp to wrath, and provoked to punish such transgression. 1 Cor. 11.20.30. with Exod.20.5. Lev.10.1.2.3. 1 Chron.13.9.10. Psal.119.21. Ezech. 23.41--49. Mal. 1.1--9.

3. Because the people of God are bound both to separate themselves from being partakers with the inventions of men and sinnes of Babylon, and to keep the commaundements of God and faith of Iesus. Rev. 14.9--12. & 18,4. 2 Cor.6.17. Eph.5,11. with Psal.119.113.128.

4. Because so we shal also follow the example of Christ and his Apostles in their Ministerie. Ioh.12,49,50. with 1 Cor.11,1.2,23. Gal.1.10, 11.12. 2 Pet.1,16.&c.

5. Els it should argue the Scriptures to be insufficient for directing the Ministers in their administration of the holy things of God. Contrarie to 2 Tim. 3.16,17. 1 Cor.4.1,2. 1 Tim.3.15. & 6,3.13,14.

6. Els also what end would there be in the Church, of mens precepts, new administrations, strange worship, voluntarie religion, Antichristian apostasie &c. Esa 29.13. Math.15.9. Col. 2.8. 18,22.23. 2 Thes. 2.3.4.

The eleventh Position.

That the Church be not vrged to the * observation of dayes & tymes, Iewish or Popish, save onely to sanctify the Lords day: Neither be laden † in things indifferent, with rites & ceremonyes whatsoever, invented by men; but that Christian liberty may be reteyned; & what God hath left free, none to make bound. XI.

* *Gal.*4,9,10,11. *Col.*2,16,17. 1 *King.* 12,32,33. *Lev.*23. *chap. Exod.* 20. 8. 9. 10. *with Act.* 20.7. 1 *Cor.* 16. 1. 2. *Rev.* 1.10. *and* 22.18. 19.

† *Gal.*4.26,31. *&* 5.1. 1 *Cor.*6.12. *and* 7,23. *and* 8,8. *and* 10. 23. *Rom.*14. *chap. Colos.* 2.20--23. *Mark* 7.2--15. *With Deut.* 12.32.

1. *That the Church may not be vrged to the observation of dayes and tymes, Iewish or Popish, &c.*

1. Because the observation of dayes and tymes was vnder the Law a shadow of good things to come, now accomplished in Christ, & abrogated by him. Colos. 2. 16, 17.

2. Because the Lord himself did then also appoint tymes, aswell as the other things apperteyning to his worship. Lev. 23. chap. Deut. 16 chap. And the altering or appointing of them otherwise then as the Lord himself doth ordeyne, is also a part of mans inventions in the worship of God. 1 King. 12. 32. 33.

3. Seing those which God himself once ordeyned, are not now to be observed: much lesse may any other of humane institution. Gal. 4. 9, 10, 11.

4. Because now in Christ al tymes are sanctified to the name & worship of God: so as there is not now any need or vse of yearely rites and observations. Colos. 2, 16, 17. with Esa. 66. 23.

5. The observation of dayes is either for civil or ecclesiastical vse. If theirs be for civil vse onely, why are they called Holy dayes? Why bear they the names of the Apostles, Angels, Saincts, &c. and have their fasting eves, and their set service & meetings for the publick worship of God, &c. If for ecclesiastical vse, by what warrant from God is it done? Why are there just so many, and neither mo, nor fewer? Or why is it not better, with the Papists, to observe moe? Or how be there six dayes left free for work, according to the law of God? Or may we be perswaded, that Christ hath now freed vs frō the legal shadowes, to the end that the Church in stead thereof should be burthened with humane & popish traditions?

6. The observation of tymes ought also to be left, for the avoyding of superstition and other corruption which by this meanes is stil much nourished.

2. *That the Lords day is now to be imployed in the worship of God, &c.*

1. Because of the ordinance and practise of the Apostles. Which agreeth also with Christ his resurrection and appearing vnto them that day. Act. 20. 7. 1 Cor. 16. 1, 2. with Iohn 20. 1, 19, 26. Rev. 1. 10.

2. Because the moral and perpetual equity of one day in seaven to be had for the publick exercises of Religiō &c. doth stil remain: although the ceremonial rest and prescript day thereof according to the Law, be now abrogated by the death of Christ (who lay that whole day in the grave): like as also be all the other ceremonies which were shadowes of good things, performed in him, who is the body. Exod. 20. 8, 9, 10. and Iohn 20. 1, 19, 26. Acts 20. 7. with Col. 2. 16, 17.

3. Because

3. Because as it is for the publick worship of the Lord, so wee our selves also need it for the instruction and edification of our owne soules, in the faith and way of life eternall. for seing wee have six dayes for the body and bodily work allowed of God, how meet and needfull is it that we imploy the seaventh carefully for the soule, in spirituall exercises, and service of the Lord, &c. Act. 20. 7. 1 Cor. 16. 1. 2. with Exod. 20. 8. 9. 10. Psal. 92. Esa. 58. 13. 14. Ier. 17. 21---27.

3. That the church ought not to be laden in things indifferent, with rites & ceremonyes, whatsoever invented by men; but that Christian liberty may be reteyned; And what God hath left free, none to make bound.

1. For the reasons alledged before in the first branch of this Position.

2. Because Christian liberty is a great and especiall fruict of our redemption by Christ. 1 Cor. 7. 23, Col. 2. 20. 21. 22. 23.

3. Because the Church is freed from the Ceremonies of the law, which once were the Lords ordinances: and therfore may not become subiect to other of humane invention. Gal. 5. 1.

4. Because Christ onely is the Lawgiver to his Church, and no other may be received. Math. 28. 20. with Esa. 33. 22. Gal. 6. 2. Iames 4. 12.

5. Because our consciences are the Temples of the holy Ghost: and therefore to be kept free to the Lord by his Spirit in Christ, according to his word, and not to be brought vnder the power of humane traditions. 1 Cor. 3, 16. 17. 21. 22. 23. and 6. 12. 20. 2 Cor. 6. 16. 17. 18.

6. Els there would be still both continuall troubling of mens consciences, and a doore open to the daily forging, vrging, and observing of humane rites and ceremonies without any end. Act. 15. 24. Gal. 5. 12, Esa. 50. 11. Mar. 7. 3. 4. 8. Colos. 2. 8. 18. 23.

The twelfth Position.

That all monuments of Idolatry in garments or any other things, al Temples, Altars, Chappels, & other places dedicated heretofore by the Heathens or Antichristiãs, to their false worship, ought by lawfvll authority to be rased and abolished; not suffered to remayne, for nourishing su- XII.

perstition; much lesse imployed to the true worship of God. *Exod* 20. 4. 5. 6. *and* 23. 13. *Esa.* 30. 22. *Gen.* 35. 2. 3. 4. *Deu.* 12. 2 3. 30. 32. *and* 17. 18. 19. 20. 2 *King.* 10. 26. 27. 28. *&* 18. 4. *and* 23. 12. 13. 14. 15. 2 *Chron.* 17. 6. *Act* 17. 23. *and* 19. 26. 27. *Iude. ver.* 23. *with Lev.* 13. 47. 51. 52. *Rev.* 17. 16. *and* 18. 11. 12. *&c.*

1. Because the reteyning of them in such vse is a breach of the second commaundement. Exo. 2. 4. 5. 6. with Deut. 12. 2. 3. Esa. 30. 22.

2. Because so long as they are continued, Antichrist with his abominations is not wholly abolished out of the Land: As the Lord hath appointed, and will effect in his tyme. Rev. 17. 16. & 18. 11. 12. 23. &c. and 2 Thess. 2. 8. with 2 King 10. 26. 27. 28.

3. Because the consecrating of any garments, places, or the like, peculiarly to the worship of God, now in tyme of the Gospell, hath no warrant in the word of God.

4. Because, as the worshipping of God in the places & by the things appointed and hallowed of God himself, was vnder the Law a part of honour done to the Lord & pleasing him. Deut. 12. 5. 6. Lev 17. 3. 4. the destroying of them tended to his dishonour: Psal. 79 1. & 74. 6. 7. 8. the building and repairing of them perteyned to the establishing and restoring of his true worship: Hag. 1. 4 8. &c. So on the contrary, the worshipping of God now in the places and by the things dedicate & hallowed by Antichrist, is a speciall part of popish devotion: And such also is the building & repairing of them: even as the rasing of them downe will be to their dishonour & greater confusion. The same may be said of the Heathens places, Altars, &c. Towching which, consider and compare herewith that which is so often noted in the Scriptures concerning the high places, the altars, the house of Baal, and the like, reteyned and had in Israel. Deut. 12. 2. 3 4. with 2 King. 10. 26. 27. 28. & 14 3. 4 & 23. 8. 13. 15, 19.

5. Because the godly Princes are commended in the Scriptures for being carefull to abolish false worship and the monuments thereof, 2 Chron. 17. 6. 2 King 18. 4. and 23. 12. 13. 14. 15.

6. Because this being done, the people are more easily perswaded & drawen to the true worship of God in spirit and truth: Whereas otherwise they are stil nourished in superstition, and have meanes to be intised daily to more corruption. Gen 35. 2. 3. 4. 2 King. 18. 4. 2 Chron. 34. chap. Act. 17. 23. & 19. 26, 27. Lev. 13. & 14. chap. with Iude, ver. 23.

7. Because the Lord hath promised a blessing to them which do reiect and abolish them, and threatned a curse to the contrary: And so also hath performed in deed. Esa. 30. 22. 23. &c. Exo 20. 5. 6. 2 Chron. 17. chap. and 31. 20, 21, with 2 Chron. 21, 13. 14. & 24, 17--25. & 28. chap.

The

The thirtenth Position.

That Popish * degrees in Theologie, † inforcement to single life in Colleges, ‡ abuse of the studie of prophane heathen writers, with other like corruptions in Schooles & Academies, should be removed & redressed: that so they may be the welsprings and nourseryes of true learning and godlynes. XIII.

*2 *Thes.* 2. 3, 4. *Rev.* 9, 3. *and* 13. 16, 17, 18. *&* 16. 13, 14. *and* 18. 11. 17. 19. *With Ephes.* 4. 11. 12, 13. 1 *Cor.* 12, 5. 28. *Deut.* 18. 15, 18, 19. † 1 *Cor.* 7. 2. 1 *Thes.* 4. 3. 4, 5. 2 *King.* 4, 1. 1 *Tim.* 3. 2. *and* 4, 1, 3. *Heb.* 13. 4. *With Exod.* 20. 14. ‡ 2 *Tim.* 3. 16. 17. *Deut.* 18. 15 1 *Sam.* 10. 5, 10. *&* 19. 20. 2 *King.* 2. 3, 5, 7, 15. *Amos* 7. 14. 15. *With Math.* 13. 52. *Psal.* 119. 9. 99. 105. 128. *Eph.* 6. 4. 2 *Tim.* 2. 2. 15. 16. 23.

1. *That Popish degrees in Theologie ought to be removed, &c.*

1. Because they are degrees in and for the Ministerie, which Christ the Lord never appoynted. Which is contrarie to *1 Cor.* 12, 5, 28. Rom. 12, 7, 8. Eph. 4, 5, 11, 12, 13 with Deut. 18. 15, 18.

2. Because they are derived and reteyned from Antichrist, the man of sinne, that hath corrupted the Schooles of learning together with the Churches themselves. 2 Thes. 2, 3, 4. with Rev. 8, 10, 11, 12. & 9, 3. & 16, 4. 13, 14. & 6, 12--14. & 7, 1. & 14, 8--11. & 17, 1, 4, 5.

3. Because those degrees are nourishments of Non-residencie and Dumb-ministerie, such graduate Ministers being thereby more capable of plurality of Benefices, tot quots, &c. & so of having substitutes in their stead. Rev. 13, 16--18. & 18, 11--19. with Rom. 12, 7.

4. Because they are pillars & vpholders of the Antichristian Prelacy & tyranny, serving to continue & mainteine the throne of the Beast. Rev. 13, 11. with 16, 10, 13. & 19, 20.

5. Because, as by other, so by this meanes also, the Princes & people of the earth have ben more readily seduced to errour and iniquity: As by lamentable experience now many ages hath ben found too true. And in this behalf it may also be cōsidered here, whether by this meanes as-wel as by other, that be not verified which is written of perswading and gathering them to battel against the Lord, & against his truth and people. Rev. 16, 13, 14. & 19, 19. & 20. 8, 9. with Act. 6, 9--12.

2. *That inforcement to single life in Colleges should be redressed, &c.*

1. Because mariage is honorable among all. Heb. 13.4. *1* Tim. *3.2.*

2. Because in Israel the sonnes of the Prophets and students in their schooles of learning were maried. 2 King. 4, 1. & *6,1.* with *2* King. *2.7. 15. 16.*

3. Because Mariage is the meanes appointed by God to avoyd fornication, & inforcement to single life the meanes procuring fornication & adulteries &c. 1 Cor. 7,2. 1 Thes. 4. 3,4. 5. with Exod. 20.14.

4. Because the forbidding of mariage is a doctrine of divels, proceeding from the spirit of errour, & is also a part & fruit of Antichrists defection from the faith of Christ. *1* Tim. 4. *1,2,3.*

3. *That the abuse of the studie of prophane heathen Writers, With other like corruptions in Schooles & Academies, should be removed and redressed: that so they may be the Welsprings & nourseryes of true learning & godlynes.*

1. Because the work and fruict of Religion should be seen and shew it self aswel in the studies of learning, as in al other actions of our life; and aswel among schollers as other people. Psal. 119. *9. 95. 105. 128.* with Math. *13. 51. 52. 1* Sam. *10. 5. 10.* 2 King. *2,7. 15,16.* Dan. 9. *2.* *2* Tim. *1.13.* & *2,2,15.*

2. Because the scooles and Vniversities should be like the schooles of the Prophets in Israel, for trayning vp the students, as the sonnes of the Prophets, in al good learning and godlines. 1 Sam. *19.20.* *2* King. *2,3,5,7,15.* with Mat. 13. *51, 52.* *2* Tim. *2.2.*

3. Because the Scriptures are fully sufficient for all instruction and conviction, both for faith and conversation &c. and therefore all other studies learning and courses had in Schooles and Vniversities, to be no further nor otherwise allowed, then may be warranted by the word of God, and be serviceable therevnto: whether for the better vnderstanding thereof, or for convincing the adversaries, or for other good vse in Church and Common wealth. *2* Tim. *3, 16, 17.* Tit. *1.9.* Deut. *18, 15, 18, 19.* Esa *8,* 20. & *29. 13, 14.* Psal. *19,7---11.* Prov. *30. 5. 6.* with Rom. *1,21,22.* *1* Cor. *1,19,20.*

4. Because the abuse aforesaid, is hurtful many wayes. To name some, hence it is that divers Preachers stuffe their sermons with the Tales or Testimonies of such prophane Writers: not keeping to the word of God, which is able to save the soule, & to make the mã of God absolute and fully furnished to every good work, being profitable to teach

teach, to improve, to correct, & to instruct in righteousnes. Herevpon also more time is spent by many in such studies, then in the studie of the Scriptures, or Tounges, or other good learning that might be more profitable both for themselves and others. Besides that hence do often arise and are more stifly held many errours, heresies, foolish questions, contentions, oppositions of science falsly so called, & other like corruptions, many wayes hurtfull, no way profitable for Church or Common wealth. And all contrarie to 2 Tim. 3,16,17. Iam. 1, 21. 22. 1 Pet. 4,10.11. with Acts 17,2,3,10,11. & 18, 24, 28. Rom. 1,21,22. 1 Cor. 1,20. & 2,1,4. 1 Tim. 1.4.7. & 4.7.12,13,16. & 6.3,4,5,20. 2 Tim. 2,16.17.18.23. & 3.1--9. & 4.2.3.4. Tit. 3,8,9.

The fourtenth position.

That all Churches & people (without exception) are bound in Religion onely to receiv & submit vnto that cõstitution, Ministerie, worship, & order, vvhich Christ as Lord & King hath appointed vnto his Church: and not to any other devised by man vvhatsoever. *Mat.* 28.18-20. 1 *Tim.* 6.13--16. *Acts* 1,3. *and* 3,22,23. *and* 5,31. *and* 20. 17,28. *Gal.* 1,8,9. *and* 3.15. 1 *Cor.* 4,17. *&* 12,4. 5,6,28. *&* 14, 37, 38. *Col.* 2,3,4,5.6, *&c.* *Esa.* 60,12. *Iohn* 3,36. *Hebr.* 5. 9. *&* 12.28.29. *Iude ver.* 3. *Rev.* 14. 9--12. *and* 18.4. *and* 22,18,19. XIIII.

1. Because there is but one way of truth, and of the true service of God: And that in Christ, who onely is the way, the truth, and the life. Iohn 14,6. & 17,17.

2. Because all are bound, wholy and onely to that faith which was once (for al) given vnto the Saincte: and that so as if an Angel from heaven should teach otherwise, we might not receive it, but ought to hold him accursed. Iude ver. 3. 1 Tim 6.3. 4,5. 13. 14. 2 Tim. 1, 13. & 2, 2. Gal. 1, 8, 9.

3. Because the constitution, Ministerie, worship, & order appointed by Christ, is that onely which hath promise of blessing from the Lord. Math. 28,20.

4. Because the refusal or denial of such submission, maketh subject to the wrath and curse of God. Luk. 19.27. Esa. 60.12. Iohn 3.36. Rev. 14.9--12. & 22, 18,19.

5. Els

5. Els Princes and people might now do that, against the Ministerie and ordinance of Christ, which they might not in the tyme of the Law, concerning the Ministerie and ordinances of Moses. Contrarie to Heb. 3.1-6. & 12.28.29. with Deut. 4.1---24. and 17.18. 19.20.

6. Els should Antichrist have that yeelded vnto him in the Church (the citie and kingdome of Christ) which no godly Prince will or may yeeld vnto him in the Common-wealth: as to appoint Offices, Lawes, orders, &c. for the government and administration thereof. And it were also contrarie to 1 Tim. 6.13,14,15,16. Esa. 33,22.

7. Els we should hold our Religion at the pleasure of Man, and not at the prescription and commaundement of the Lord, who is King of Kings, by whom Princes reigne, and vnder whom all are subject to yeeld obedience vnto him: And that so much the more, as we look for salvation by him. Math. 28. 18, 20. with 15, 9. 1 King. 12. 27--33. with 2 Chron. 13.8--12. Psal. 136. Deut. 4,2. and 12,32. with 17,18,19,20. Iosh. 1.8. Iohn 3,36. Heb. 5, 9.

Thus have we briefly set downe vnto your Majestyes view, some of the many reasons, which the Scriptures do affoord for confirmation of the Positions which we propounded. Whereby your Highnes wisdome may perceive, what weight is in the controversie between this Church of England and vs; what arguments do move vs to stand in our testimonie; what necessitie lyeth vpō vs to witnes this truth of God in so sundry important doctrines of the Gospel; what cause our adversaries the Prelates and Clergy of this land have had to pursue vs with such manifold & durable calamities; with what equity we have ben al maner of wayes traduced & divulged to be *Donatists*, *Anabaptists*, *Brownists*, *Schismaticks*, *&c.* and whether there be in vs the spirit of errour, faction, sedition, rebellion, &c. whiles in these things onely we insist, for these do labour in meeknes and pacience, in all obedience and good conscience towards God, & loyaltie to your Majestie and our native countrie: assenting vnto the

the other grounds of Christian Religion professed in this Land and other Churches about vs; desiring & labouring the reformation of our owne selves and wayes; and now humbly craving of your Maiestie but to suffer vs in peace vnder your protectiō within your Maiesties dominions, to walk in this light which God hath revealed, and practise of this truth which he requireth at our hands, wee carying our selves in al loyaltie as obedient subiects; and leaving the suppressiō & abolishing of the evils which wee witnes against, vnto your Maiestie (into whose hād alone God hath put the sword) when he shall perswade your royall heart therevnto. And seing your Maiestie suffreth strangers in your Dominions, which differ from the Hierarchie & worship here established, we hope your naturall loving subiectes shall fynd no lesse favour in your eyes: How ever it be, we shall not cease to pray the Lord of heaven & earth to blesse your sacred person & posteritie, protecting your Highnes from all evils intēded by any adversaries, confirming these your earthly kingdomes in your hands many dayes, and vouching safe to give you a glorious inheritance in his heavenly kingdome for evermore, Amen.

Your Maiesties

Loving and faithful subiects,

Some living in forreine lands abroad, some here at home in our native countrey imprisoned and otherwise subiect to many great calamities, for the truth of the Gospell of our Lord Iesus Christ.

Hitherto is our third petition. Some weeks after the exhibiting whereof/while such of vs as were employed in this business attended thereabout/ it pleased an honourable personage/ that we should briefly set downe in writing the effect of our suit/ which he said he would himself shew to his Maiesty. Whereupon we wrote it downe thus/as followeth:

Our humble suit to the Kings Maiesty is,

That it would please his Maiesty, that we may be suffred to live here in peace, professing and practising the truth of the Gospell by vs now witnessed, without molestation; as the French and Dutch Churches are, notwithstanding the differences from the hierarchie & worship of the church of England: we carying our selves as loyall subiects, and leaving the suppressing abolishing or reforming of the abuses that we witnesse against, to his Maiestyes discretion.

That if it please his Maiesty to have the differences tried and discussed, eyther our positions and reasons may be given to our adversaryes to answer, and their positions and reasons (if they will set downe any) given vs to answer, by the word of God: Or,

That conference may be had in writing, the questions being first agreed vpon, and then the arguments answers and replyes advisedly set downe, till both partyes have fully sayd (laying aside all by matters): and so the whole exhibited to his Maiesty and their Honours to judge of. Or any other course that by his Maiesty shalbe thought meet of, for the fynding out of the truth, by the word of God.

Answ. to Oxf:

NOw thus we have shewed our petitions/ by which we provounded and followed our suit/ and that in as hūble and dutiful maner as we could: wherebv may appear/how vniustly we are ioyned with the Papists & Familists, and how falsely we are charged with insolent endevours and straunge attempts &c. as the Heads and Doctors aforesaid have imputed vnto vs. Which might suffice/though we made no other answer/ but now referred them to a better consideration of these things hereafter. Yet that we may the more cleare our selves / and satisfy others herein/ we will note a few things more / towching the particulars which they have here yet further ascribed vnto vs (with the Familists and Papists) charging vs* with importunitie, & self conceited confidence, to intend and expect the innovation of Religió, through the overthrow of the Clergy, and ruine of the Vniversities.

* Oxf. Answ. in the Pref. to the LLs.

For importunity, although we might answer that it is not alwaves vnlawfull/ the word being wel taken/ and the thing wel vsed/in a good cause (as Gen. 19.1.2.3. Luk. 24.28.29. Act. 16.14.15. e Iosh. 15.17.18. Gal. 4.

Gal.4.18. 2 Tim. 4. 2.) yet we will rather aske of them/ how and wherein they can shew this against vs. For we know/ and could shew vnto them (if need were) that the petitions which we made/ and the proceding which we vsed therein/ was still as we had occasion our selves/ or answer and direction by others of good place/ from time to time. Now what is it then that they blame vs for? And how do they shew it?

Touching confidence also/ this: As we think that confidence in a good cause/ and soberly carried/ is alway good: so we are perswaded that self conceyted confidence, in whatsoever cause/ is never but evill. And for our selves/ that it is not with vs as here they would make men beleeve/ may sufficiently appear by our petitions/ and by the grounds and proofs of our cause alledged therein/ which we have deduced from the Scriptures, as here before may be seen.

Now for the Religion already established in the Land/ it is well knowen/ and by the Confession of our faith & Petitions aforesaid is manifest/ that we acknowledge and assent vnto the true Doctrines of the Gospell professed in that Church: for which the Papists have so long intended and expected the innovation of Religion there. Yea we are so far from any such intent or expectation/ as our hearts desier and prayer vnto God is/ that we may never see it done. And it is no small grief vnto vs/ at any time to heare or percepve any inclination or likelyhood that way. Why then do these men thus charge vs. And why do they ioyne vs herein with the Papists; Not to speak of the Familists, whose delusion is such as they care not much what Religion be had in the Land/ seing they can yeeld vnto any/ and yet think they are vnpolluted/ as they vainely deceive themselves.

But how should this innovation of Religion, whereof they speak/ be effected? They say/ through the overthrow of the Clergy, and ruine of the Vniversityes. First then/ for the Clergy, who can be ignorant that the Papists would not at any hand have the overthrow thereof: but that it doth them good at heart to see the continuance of it still in the Land? Hath it not also ben and still is one of the speciall meanes they have to keep them in hope of their long expected day? And do not themselves affirme/ * that it is their Religion which erected and built all the Churches Hospitals and auncyent Colleges in Christendome, endowed them with livings, instituted the Vniversityes and Seminaries, distinguished the multitude into parishes, proportioned the Tithes; annexed the glebeland, founded the Bishoprickes, limited the Dioceses, decreed Ecclesiasticall Lawes & immunityes, &c. founded

note

* Papists Supplic. to the King, in their Reas. of Relig. 6. and 15.

founded the Ecclesiastical censures, and sorts of discipline, as suspension, interdiction, excommunication, irregularitie, degradation and the like, and was also the author of the Canon Law, and many points both of her censures, lawes and discipline, practised by the Protestants themselves: And that without such their Churches provision and ordinances, the religion (in England) could never have caried the exterior shew it doth. Thus have the Papists themselves written. And would they then have the overthrow of that / which they challenge as their owne? after which they long earnestly? and for which they leave no meanes unattempted/ that they might enjoy it againe/as heretofore they have done? How have these Doctours then forgotten themselves in this behalf?

Yet now they will aske vs / what we say for our selves / touching the overthrow of the Clergy. We answer (omitting their popish vse of the word Cleargy) first/ that understanding hereby/ 1. the Ecclesiastical Offices yet retayned in the Land/ of Archbishops, Lordbishops, Archdeacons, Priests, Deacons or Half-priests, Deanes, Subdeanes, Prebendaries &c. 2. their Entrance and maner of calling unto them: 3. their Administration of them/according to their Canons/ Orders/ Constitutions / Book of Common prayer/ &c. 4. their Maintenance in them/ by Tithes/ chrisomes / Lordships/ &c. We are perswaded they were derived from Antichrist the man of sinne / and never ordeyned by Jesus Christ the head of the Church: and that therefore these with the rest of Antichrists apostasy and abominations shal according to the Scriptures be overthrowen and go into destruction: 2 Thes 2.3,4. Rev.13,11. and 14,8. and 17,1, and 18.and 19. chap. Secondly / that this wil be done / of the Lord/ through the light and power of his Gospel: and namely/ by the testimony of his servants/ bearing witnes to the truth of Christ/against Antichrist and all his defectiō therefrom: as also by the power and authority of Princes and Magistrates / into whose hearts God wil put to fulfil his wil: and that/ as wel in hating of the whore and making her desolate and naked/as in giving their power and authority unto the Beast. 2 Thes.2,3,8. with Rev. 11,11,17.& 14,6,7,8.12. & 17,13-17.& 19,11.&c.

Which work of God/we see already begun to be accomplished/ in many things/and in many places. As for example / in the rejecting of the Popes supremacy: in the suppressing of Abbats/ Monks/and Nunnes/ with the overthrow of their Abbeyes and Nunryes: in abandoning of the vse of prayer on beads / and in an unknown tongue: of salt/ oyle/ and spittle/ in Baptisme: of water mixt with wine/crossing/and transubstantiation held in the other Sacrament: of shaving the Priests crownes and anointing of them: of the Popes Indulgences/ Purgatory/ Justification by

workes &c. Neither wil the Lord/that hath already in so many places and particulars begun this his worke / cease till he have wholly performed it in the rest of the vsurped authority/ false doctrines/ ceremonies / and abominations of Antichrist the sonne of perdition. For strong is the Lord God/true and righteous are his judgements/and as he hath spoken he wil bring to passe. Rev. 17,1. and 18.1.2,8. 20.21. and 19. 2. with Esa. 13. and 14. aud 21. chap. Ier. 50.& 51. chap.

But then again they wil aske/how it can be that their Cleargy should be overthrowen/ without the innovation of Religion spoke of before. We answer (understanding by Religion among them/ as we have before declared) that it may very wel be done. Josiah King of Judah could put down *the Chemarims & Idol priests; Iehu King of Israel could destroy ‡the Prophets & priests of Baal; Henry the eight King of England could take away the Abbats, Monks and Fryers; without the innovation of other parts of Religion then received. And why then may not now the functions of Lordbishops and the other Cleargy yet remayning be abolished and sent after their brethren the Lord Abbats and Monks aforesaid/ without innovation of the other parts of Religion, namely the truths of the Gospel / already professed? Yea who can ever think to see Religion soundly and faithfully had and received together with this Cleargy, seeing it was never appointed by Christ in his Testament/ but being Antichristian is set against and lifted up above the true Ministery/worship / and ordinances of the Lord? And thus much concerning the overthrow of the Cleargy.

*2 King.23. 5.&c.

‡2 King.10. 18--20.&c. Though Iehu did evil in other things yet in this he did wel.

The other particular whereof they speak / is the ruine of the Vniversityes. Towching this we answer/ that the corruptions of Antichrist being removed (for which the Papists do the more like and challenge them for their owne) we wish that where there is one/ there were and might be ten. So far are we from seking the ruine of them. Schooles of the Prophets / we know were had and approved in Israel of old. 1 Sam.10.5. and 19.20. 2 Kings 2. 3. 6.7. and 4.1.38. and 5.22. and 6.1. Amos 7.14. Mat.13.51.52. Act.6.9, and 22.3. And this in our petitions also before may be seen/how we desier not the ruine of Schooles and Vniversityes, but only the removing and redressing of the corruptions in them: that so they might not any longer be abused to the maintening of Antichrists defection and abominations of Babylon / but that they might in deed be welsprings and nurseryes of true learning Religion and godlynes.

Of the imputations layd vpon vs by the Oxf. Doct. in their Book, Pag. 12.

HAuing hitherto spoken of the imputations which the Doct. in their Preface haue layd vpon vs / vnder the terme of Brownists: it followeth now / to speak of the other / which in the Book it self they do also particularly ascribe vnto vs. Which they do in two places: In the one / vnder the names of Barrow and Greenwood, whom they know to haue dyed in that faith which we professe (for which they layd downe their liues / and being now asleep in the Lord / are not here to make answer for themselues): In the other / vnder the same terme of Brownists, as they did in their Epistle before.

In the first place / speaking of the Ministers desier to haue the longsomnes of seruice abridged / *From hence (say they) their dislike of set and stinted formes of prayer, it doth proceed, that some of them omit, some refuse to repeat, some condemne the vse of the Lords prayer, from hence hath Barrow and Greenwood taken their beginning, & fetched the premisses of their pestilent and blasphemous Conclusions. Thus they speak.

* Oxf. Answ, to the Minist Petition, Pag. 12.

Wherevnto we answer: The heads of the differences between them and vs (which here they call pestilent and blasphemos Conclusions) we haue noted downe before / in our second Petition / and in the Confession aforesaid: And in particular / concerning that forme of Prayer called the Lords prayer, what our iudgment is for the right vse of it / and why we are so mynded; as also sundry reasons towching our dislike of set and stinted formes of prayer, we haue already declared in the places aforesaid: and therefore shall not need here agayne to repeat them. If they be not according to the truth / let these mē so shew it by the word of truth / and turne their rayling into reasoning against vs. Or if by the Scriptures they find them to accord with the truth / let them cease thus to speak euill of the liuing and the dead: and let them rather set themselues vnto this / to cōsider their owne wayes in their heart / and to turne their feet into the testimonyes of the Lord.

Now where they pretend / as if from the Ministers / or their dislike of longsomnes of seruice / or of set and stinted formes of prayer / Mr Barrow and others like mynded haue taken their beginning and fetched the premisses of their Conclusions: Let them here call to mynd how the Papists speak of Protestants, that they haue had their beginning and receyued their Religion from Luther and Cal-

Calvin &c. And if they see the vanity and blasphemy of the Papists herein / let them now also discerne it in themselves. The Lord Jesus is* the author and finisher of our faith. The word of God is that whereupō we build/and not upon any Man or opinions of men whatsoever. If any of their Ministers or others do at any time write any thing / by which the light of the truth is made more manifest (as we acknowledge many such books at divers times to have ben written among them) we are glad of it / we make vse of it/ and praise God: but we reioyce not in men/ we build not our Religion upon Man. This honour we give to the Lord alone and to his word. Thereupon onely do we ground our Religion and thence fetch the premisses of our Conclusions therein. The writings and opinions of men (whoesoever and whatsoever they be) we neither do nor may admit any further / but as they agree with the word of God / which is the onely rule of truth / and shal be iudge of al that refuse it in the last day. Iohn 12. 48. and 17. 17.

*Heb. 12. 2.

As may be seen here before, Page 42. &c.

And thus/ leaving unto the Ministers to answer for themselves/ who do themselves best know whether they dislike (as they ought) of set and stinted formes of prayer / and wherevpon their dislike ariseth/&c. let this for the present suffice for vs/ whom these men have here agayne so maliciously blasphemed/ not sparing the dead and Martyrs of Jesus.

Of the imputations which the Oxf. Doct. lay vpon vs in their Book, Pag. 15.

TO come to the other place of their Book / which is / where they labour to maintayn against the Ministers this to be a strauange doctrine / viz, That he is no Minister that cannot preach: there among other things they say thus: * Hath it not made the Brownists confidently to reproach vs, that our ✦Church is no Church, our Sacraments no Sacraments, our Prince and people Infidels, as not being baptized at all, our Christian Congregations prophane multitudes &c. only because some in the Ministery could not or did not preach? These are their words: and thus they reason about this question with the Ministers / pretending this among other their assertions and arguments there alledged.

*Oxf. Ant. Page 15.

✦ Barowes books. &c. Perpetual governmene of the Church. Pag 339.

What the Ministers will answer hereunto / as yet we know not. That which concerneth our selves / we wil now answer. And first for the question it self / which here they argue upon / we do not hold as they have set it down / viz, That he is no Minister that cannot preach. For wee know / there

there have ben and stil be too many such Ministers. But this we hold/ that he which cannot preach is not a true and lawful Minister, whose calling and administration can be warranted by the word of God. It is one thing to say / they are no Ministers at all: another / that they are not true and lawful Ministers. A false Prophet and Idol-priest is a Prophet and Priest / though they be no true ones &c. 1 King. 18. 19. and 22. 6--13. 2 King. 10. 19. 2 Chron. 13. 9. with 2 King. 12. 31.

Next (omitting the inconsequence of their reason/ and keeping unto that which concerneth vs now to answer) wee deny this which here they would impute unto vs: and we cal upon them for proof thereof. Two allegations we see they have quoted in the margent of their Book: but they prove it not. So as til they bring other/ we must returne this upon themselves / as a vayne collection and false calumniation of their owne. And that it may the better appeare so to be / we wil now examine both the testimonies which here they have alledged.

The first they propound thus/ Barrowes books &c. This is set downe very generally and with scope enough. For there are divers books writtē in defence of our cause by Mr. Barrow &c. Therfore they must be entreated (if they would have the truth found out) to speak more plainly and particularly / what books/ and what page chapter or section in them/ they can shew for proof of that wherewith they charg vs. Mr Barrow in deed was arraigned/ condemned / and executed upon the very like crimination pretended against him out of * one of his books. Which (it may be) hath made these men the more confidently to reproach vs. But seing he did himself both at the tyme of his arraignment / and afterward in a letter written before his execution / so cleare himself and vs all / as may for ever stop the mouth of any adversary/ and neyther is nor wilbe forgotten in this or the ages succeding: we could not now (being thus provoked) any longer conceale these things among our selves / without great injury both to him and to our selves/ and above all to the cause of Christ our Lord/ which he then living did/ ād we stil remayning do testify unto the world.

* The discovery of the false church

Here then / besides that which may be seen in his books already printed/ for the clearing hereof / see what himself did answer unto these and the like accusations even a little before his death: as he then set it downe in a letter to an honorable Lady and Countesse of his kinred yet living. Which he did in the tyme between his condemnation and execution: as wil appeare by the letter itself here ensuing/ which was then written and sent

TO

To the right honorable, &c.

THough it be no new or strange doctrine vnto you, right honorable and excellent Ladie, who have ben so educated & exercised in the faith and fear of God, that the crosse should be joyned to the gospel, tribulation & persecution to the faith & professiō of Christ: yet may this seem strange vnto you, & almost incredible, that in a land professing Christ, such crueltie should be offred vnto the servants of Christ for the truth & Gospels sake, & that by the chief Ministers of the church, as they pretend. This no doubt doth make sundrie, otherwise wel affected, to think hardly of vs & of our cause; & specially, fynding vs by their instigation, indicted, arraigned, condemned, & readie to be executed by the secular powers, for moving sedition and disobedience, for diffaming the renowmed person & government of our most gracious Soveraigne Qu. Elisabeth & this state. But, right honorable, if our adversaries proceedings, & our suffrings with the true causes therof, might be duly expended by the scriptures; I doubt not but their malice and our innocencie should easily appear to al men: howsoever now they think to cover the one and the other, by adding slander vnto violence.

Mr Barrowes letter written a little before his death.

Your Ladyship readeth, that the holie Prophets who spake in the Name of God, yea our blessed Saviour himself and his Apostles, have suffred like vsage vnder the same pretence of sedition, innovation, rebellion against Cæsar & the state, at the hands & by the means of the chief Ministers of that church, the Priests, Scribes, and Pharisees; men of no lesse account for holines learning and authoritie, then these our adversaries. The faithfull of all ages since, that have witnessed against the malignant synagogue of Antichrist, and stood for the Gospel of Christ, have suffred like vsage, at the hands of the same Prelacie and Clergie that now is in the land, though possessed of other persons: The quarrel stil remayneth betwixt the two opposite kingdomes of Christ and Antichrist; and so long shal endure, as any part of the apostasie and vsurped tyrannie of the man of sin, shal remayne. The apostasie and tyrannie of Antichrist, as it sprung not at once or in a day, but by degrees wrought from his mysterie to his manifestation & exaltation in his throne: so was he not at once wholly discovered or abolished; but as Christ frō time to time by the beams of his appearing, discovered the iniquitie, so by the power of his word, which can not be made of none effect, doth he abolish the same, & shal not cease this warr, vntil Antichrist with his army, power, & ministerie, be wholly cast out of the church. Assurance & manifest revelation hereof, we have both in general & particular, in that historical prophesie given of Christ vnto his church by Iohn the divine in the book of the Revelation, from the 10. to the 20. chapter: proof & accomplishment hereof, we have hitherto found in the abolishing of al the errors, idolatries, trumperies & forgeries discovered and witnessed against, by the

2 Thes. 2. 8.

Reu. 16.

Rev. 19.

faithfull ſervants of Chriſt in former ages. Neither is there cauſe why we ſhould doubt of the like ſequel & eyent in the preſent & future times; ſeing the enormities remayning, are no leſſe hateful to God, & contrarie to the kingdome of Chriſt: and God that condemneth them is a ſtrong Lord to execute his will, which no oppoſition or tyrannie of his adverſaries, ſhalbe able to hinder or reſiſt.

Rev. 18. 8.

Whiles then we be in the mercies of God, holding the moſt holy & glorious cauſe of Chriſt againſt them, that hee might reigne in his Church by ſuch Officers and lawes as he hath preſcribed in his teſtament; we fear not our adverſaries in any thing, knowing that their malice & oppoſition herein, is made to them a token of perdition, and to vs of ſalvation, and that of God. For this cauſe we are bold, both to ſtand for the holy Miniſterie government & ordinances of Chriſt preſcribed in his word; and alſo to withſtand and witneſſe againſt this antichriſtian hierarchie of the Prelacie and Clergie of this land, in their Miniſterie, miniſtration, government, Courts, Officers, Canons, &c. which I by writing, have ſhewed to have no ground or warrant in Gods word; not to be given, or to belong vnto the church of Chriſt, but to be invented by man; the very ſame that the Pope ſtil vſeth, and erewhile vſed & left in this land. The like, others of vs more learned, have offred and do ſtil offer vpon the diſpence of our lives, to prove by the expreſſe word of God, in any Chriſtian & peaceable conference, againſt any whoſoever, that wil there ſtand for the defence of the ſame.

Philip. 1. 28. 29.
2 Theſ. 1.

The Prelats, ſeing the axe thus layd to the roots of the tree of their pomp, not able to approve their Miniſterie, miniſtration, government, which they vſurp & exerciſe in the church, by the Scriptures; ſought to turne away this queſtion, & to get rid of their adverſaries, by other ſubtil & hoſtile practiſes; as at the firſt by ſhutting vp the chief of vs in their cloſe priſons; by diffaming vs in their pulpits, printed books and ſparced libels in the land; by ſeeking to invegle vs with certaine ſubtil queſtions to bring our lives into danger; by ſuborned conferences with certaine their ſelect inſtruments: Not to ſpeak of the manifold moleſtations, and cruel uſage at their commaundment ſhewed vs in the priſons. To their reprochful & ſlaunderous books, being ſet of God though moſt vnworthie, & ſuffering for the defence of the faith, & being thus provoked by them, I held it my dutie, according to the ſmall meaſure of grace received, to make anſwer. Which I alſo did more then three yeres ſince. Likewiſe to deliver our ſelves from the falſe report and witnes that might be made againſt vs in thoſe Conferences, we thought good to publiſh them to the land. For theſe books written more then three yeres ſince, after well neer ſix yeres impriſonment ſuſteined at their hands, have theſe

Prelates

Prelates by their vehement suggestions and accusations, caused vs to be now indicted, arrayned, condemned, for writing & publishing sedicious books, vpon the same statute made the 23. yere of her Maiesties reigne. Their accusations were drawen into these heads:

First, That I should write and publish the Queenes Maiesty to be vnbaptized.

Secondly, the state to be wholly corrupted from the crowne of the head to the sole of the foot, in the lawes, iudgments, iudges, customes, &c. so that none that feared God, could live in peace therin.

Thirdly that all the people in the land are infidels.

To these indictments I answered, generally, that eyther they were mistaken, or els misconstrued; that neyther in my meaning, matter, or words, any such crime could justly be found: My meaning, being iust & without evil towards any man, much more towards my Soveraigne & the state, whom I from the hart honored: The matters, being meerly ecclesiastical, controverted betwixt this Clergie and vs: My words, being eyther in answer of their slanders, or in assertion of such things as I hold: That if I had offended in any of my words, it was rather casual through hast, then of any evil intent.

More particularly to the first, concerning the Queenes baptisme; I answered, that it was vtterly mistaken, both contrary to my meaning and to my expreesse words in that place of my book, as manifestly there appeareth to any indifferent reader: That I there purposely defended her Maiesties baptisme received, against such as hold the baptisme given in Poperie to be no baptisme at all; where I proved, that it needed not be repeated: yet there I also shewed such baptisme given in Poperie, not to seal Gods covenant to the church in that estate; & therefore that the abuse ought by all that had there received it, to be repented.

To the second indictment, I shewed the words by me vsed to be drawen from Isaiah, 1. & Revel. 13. That I had no evil mynd towards the state, lawes, or Iudges; but onely shewed, that wher the Ministerie, the salt, the light is corrupted, the body and all the parts must needs be vnsound: which I immediatly in the same place of that book, shewed by the general breach of the lawes of both Tables, by all estates, degrees, persons, &c. setting down the particulars.

To the third indictment I answered, that I gladly embraced & beleeved the common faith received & professed in this land, as most holy

& ſound: That I had reverend eſtimation of ſundrie, & good hope of many hundred thouſands in the land: though I vtterly diſliked the preſent conſtitution of this church, in the preſent communion, miniſtery, miniſtration, worſhip, government & ordinances eccleſiaſtical of theſe cathedral & pariſhional aſſemblies.

Some other few things, ſuch as they thought might moſt make againſt me, were culled out of my writings, & vrged: as, That I ſhould hold her Maieſty to be antichriſtian, & her government antichriſtian. To which I anſwered, that it was with great and manifeſt injurie ſo collected: ſeing in ſundry places of that book, and every where in all my writings & ſayings, I have proteſted my exceeding good opinion & reverend eſtimation of her Maieſties royal perſon and government, above al other Princes in the world, for her moſt rare & ſingular vertues & indowments. I have every where in my writings acknowledged, all dutie and obedience to her Maieſties government, as to the ſacred ordinance of God, the ſupreme power he hath ſet over all cauſes & perſons, whether eccleſiaſtical or civil, within her dominions: Alwayes deſiring to be intended of this falſe eccleſiaſtical government, forrayn power canons and courts brought in and vſurped by the Prelates and their accomplices.

But theſe anſwers, or whatſoever els I could ſay or allege, prevayled nothing; all thinges being ſo hardly conſtrued and vrged againſt me; no doubt through the Prelates former inſtigations, & malicious accuſations. So that I, with my fower other brethren, were the 23. of
1593. the third moneth, condemned, & adiudged to ſuffer death as fellons, vpon theſe indictments aforeſaid. Vpon the 24. early in the morning, was preparation made for our execution: we brought out of the Limbo, our yrons ſmitten of, & we ready to be bound to the cart; when her Maieſties moſt gracious pardon came for our reprive.

After that, the Biſhops ſent vnto vs certaine Doctors & Deanes, to exhort and confer with vs. We ſhewed, how they had neglected the time; we had ben well nigh ſix yeres in their priſons, never refuſed but alwayes humbly deſired of them Chriſtian conference, for the peaceable diſcuſſing & deciding our differences, but could never obteyne it at their hands: neyther did theſe men all this time come vnto vs, or offer any ſuch matter: That our time now was ſhort in this world, neyther were we to beſtow it vnto controverſies, ſo much as vnto more profitable and comfortable conſiderations: Yet if they deſired to have conference with vs they were to get our lives reſpited thervnto. Then, if they would ioyne vnto vs, two other of our brethren in their priſons, whom we named vnto them, we then gladly would condiſcend to any Chriſtian & orderly conference by the Scriptures, with ſuch or ſo many of them as ſhould be thought meet.

Vpon the laſt day of the third moneth, my brother Grenewood & I were

were very early & secretly conveyed to the place of execution: Where being tyed by the necks to the tree, we were permitted to speak a few words. We there, in the sight of that judge that knoweth and sercheth the hart, before whom we were thence immediatly to appear, protested our loyaltie & innocencie towards her Maiestie, our nobles, governors, magistrates, and this whol state: That in our writings we had no malicious or evil intent, so much as in thought, towards any of these, or toward any person in the world: That wherin we had through zele, or vnadvisedly, let fall any word or sentence that moved offence, or caried any shew of irreverence, we were hartily sorie, and humbly besought pardon of them so offended for the same. Furder, we exhorted the people to obedience & hartie love of their Prince & Magistrates, to lay down their lives in their defence against all enemies: yea at their hands meekly and paciently to receive death, or any punishment they shall inflict, whether justly or vnjustly. We exhorted them also vnto orderly quiet & peaceable walking, within the limits of their own calling, to the holy fear & true worship of God. For the books written by vs, we exhorted all men, no further to receive any thing therin conteyned, then they should find sound proof of the same in the holy Scriptures. Thus craving pardon of al men whome we had any way offended, and freely forgiving the whole world, we vsed prayer for her Maiesty, the Magistrates, people, and even for our adversaries. And having both of vs almost finished our last words; behold one was even at that instant come with a reprive for our lives from her Maiesty: Which was not onely thankfully received of vs, but with exceeding reioysing & applause of all the people, both at the place of execution, & in the wayes, streets, & houses, as we returned.

Thus pleased it God to dispose the vttermost violence of our adversaries, to the manifestation of our innocencie, concerning the crimes whereof we were accused & condemned: and not onely so, but also to the further shewing forth of her Maiesties princely clemencie, rare vertue, & Christian care over her faithful subjects, to the yet further manifesting of her renowmed fame & love amongst all her people. And sure we have no doubt, but the same our gracious God, that hath wrought this marvelous work in her Maiesties princely hart, to cause her of her owne accord & singular wisdome, even before she knew our innocencie, twice to stay the execution of that rigorous sentence; wil now much more after so assured & wonderful demonstration of our innocencie, move her gracious Maiesty freely and fully to pardon the execution therof, as she that never desired, & alwayes lothly shed the blood of her greatest enemies; much lesse wil she now of her loyal Christian and innocent subiects: especially if her Maiesty might be truly informed, both of the things that are passed, & of our lamentable estate & great miserie wherin we now continue in a miserable place & case, in the

lothſome gayle of Newgate, vnder this heavie iudgement, every day exſpecting execution.

Herevnto if God ſhall move your noble hart, right vertuous Ladie, not for any worldly cauſe, (which for my preſent reproch & baſenes, I dare not mention to your honour,) ſo much as for the love and cauſe of Chriſt, which we though the grace of God profeſſe; to informe her Maieſty of our intire faith vnto God, vnſteyned loyaltie to her Highnes, innocencie and good conſcience towards all men; in pardoning our offence and iudgement, or els in removing onr poor worne bodies out of this miſerable gayle, (the horror wherof is not to be ſpoken vnto your honour,) to ſome more honeſt & meet place, if ſhe vouchſafe vs longer to live: Your Ladyſhip doubtleſſe ſhall herein doe a right Chriſtian and gracious act, acceptable to God, behooveſull to your ſoveraigne prince, comfortable to vs the poor condemned priſoners of Chriſt; yea to his whol afflicted church, and moſt of all to your own prayſe and comfort in this life, and in the life to come. Herevnto further to exhort your honor, by the examples of the godly of like condition, in ſuch times of publick diſtreſſes and danger, I hope I need not ſo much, as to ſtirre vp that good gift and grace of God which is in you, not to neglect or put from you this notable occaſion ſent vnto you from God, to ſhew forth the naturalnes of your faith vnto him, of your fidelity to your Prince, of your love to the members of Chriſt in diſtreſſe, whom as you ſuccour or neglect herein, ſo aſſure your ſelf wil Chriſt in his glorie eſteme it as done or denyed to be done by you to his own ſacred perſon.

Let not therfore, right dear and elect Ladie, any worldly or politick impediments or vnlikelyhoods, no fleſhly feares diffidence or delayes, ſtop or hinder you from ſpeaking to her Maieſty on our behalf, before ſhe go out of this citie; leaſt we by your default herein periſh in her abſence, having no aſſured ſtay or reſpite of our lives; and our malignant adverſaries readie to watch any occaſion for the ſhedding of our blood, as we by thoſe two neer and miraculous eſcapes have found. Onely, good Madame, do your diligent indevour herein, and commit the ſucceſſe as we alſo with you ſhall, vnto God in our prayers: which howſoever it fall out, magnified be the bleſſed name of God in theſe our mortall bodies, whether by life or bo death. His mighty hand, that hath hitherto vpholden vs, aſſiſt vs to the finiſhing vp this laſt part of our warfare, to the vanquiſhing of our laſt enemie death with all his terrors, and to the atteyning of that crowne of glorie which is purchaſed for vs in the bloud of Chriſt, layd vp and ſurely kept for vs in the hand of God: and not onely for vs, but for all that keep the faith and commaundements of Ieſus. Of which number, noble Ladie, I hear and hope you are, and ſhal not ceaſe (God willing) whiles I heer live, to further

further the same vnto you by my prayers & vtmost indevours. His grace and blessing, the prayers of the saincts, and myne vnworthy service be with you. This 4. or 5. of the 4. moneth. 1593.

Your Honors humbly at commaundement during life, condemned of men but received of God:

Henry Barrowe.

THis is Mr Barrowes letter, thus written as is aforesaid. The other fower / of whom he speaketh here / then also adjudged to death were these / Mr Iohn Greenwood Teacher of our Church / who together with Mr Barrow was straightway after executed at Tyburne; Mr Daniel Studley Citizen of London / one of the Elders of our Church / who after fower yeares imprisonment was exiled / and so remaineth, Mr Scipio Bellot Gentleman / and Robert Bowle Citizen of London / who both of them dyed a while after in the prison / in Newgate at London. This letter also you see was written by Mr Barrowe the fourth or fift day of the fourth moneth being April / 1593. And on the sixt day of the same moneth presently following / was hee and Mr Greenwood conveyed agayne to the place of execution / and there put to death: And this as early and secretly as wel they could in such a case / as himself here hath noted of their so dealing with them when they were drawen out the tyme before / and as we could shew other like dealing of theirs against vs at other tymes also. But seing herein they do but verify that which Christ hath said / that they which do evil hate the light; and we know they cannot hide their counsels or practises from the Lord / whose eyes are as a flame of fyer / and his feet like vnto fine brasse burning as in a fornace: we wil leave them and al their cruel persecution of vs / whether open or secret / vnto the Lord the righteous Judge / who seeth and wil requier the blood of his servants by whomsoever and vnder what pretence soever it be shed. 2 Chron. 24. 22. Psal. 9. 12. Mat. 23. 34. 35. Rev. 6. 9. 10. 11. & 19. 1. 2. 3.

Ioh. 3. 20.

Revel. 1. 14. 15.

Now besides this letter / we might also alledge divers other the like testimonies out of Mr Barrowes books &c. But for this tyme we wil cõtent our selves onely with one other / which being such as some of their owne church writing against vs have already published

*A Defence of the churches & Minist. of Eng. In the 2. Reply to the 9. Reason.

shed/ we wil the rather here set it downe. Thus it is. 'Mr Barrow (in his last answer in writing to Mr Gifford, intituled, A few observations to the Reader of Mr Giffords last Reply, Sect. 4.) saith thus: The next calumniation whereby Mr Gifford indevoreth to bring vs into hatred with the whole land is, That we condemne all the persons both men and women of England, which are not of our mynd, and pluck them vp as tares: Wherein me thinkes he doth vs open wrong, if not against his owne conscience, yet against our expresse writings every where, &c. Have we not commended the faith of the English Martyrs, and deemed them saved, notwithstanding the false offices and great corruptions in the worship they exercised, not doubting but the mercy of God, through their sincere faith to Iesus Christ extended and superabounded above all their sinnes seen and vnseen. And what now should let, that we should not have the same hope, where the same precious faith in syncerity and simplicity is found? So that they neyther neglect to search out the truth, nor despise the truth when they see it, &c. And afterward in the same Section: The faithful servants of Christ (denying the whole constitution ann government of this Church of England) may justly deny the people whilst they remayne in that constitution ro be members of a true constituted church, yet hereby not condemne them with any such peremptory sentence as Mr Gifford suggesteth, to cut them off from Gods election, or from Christ, to roote them vp as tares for the fire, but rather to transplant them into the walled watered orchard and paradize of the Lord his true planted & constituted Church, where they might growe as incense trees & bring forth their several & acceptable fruits to the glorie of their God. Thus did Mr Barrow himself write concerning these things/ then also objected. Which howsoever they would not then in his lise tyme be regarded (the Prelates and theyr adherents so greedily thirsting after blood and so eagerly pursuing it) yet now that they have done whatsoever they would/ it may be some others better pondering these things wil otherwise esteem thereof. At least wise/ they wil alway serve to clear our innocency/ and to convince the malice of al our adversaryes and their false accusations of vs/ from tyme to tyme.

And thus having seen how these Doctours fayle in their first proof: let vs now come to the second. Which they have also in the margent quoted thus / Perpetual government of the Church, pag. 339. Where note first/ how they name here both the book and the page in particular: which they did not before in their other allegation of Barrowes books &c. For what cause/ themselves know best: yet such as are wise may conjecture. Next/ the book here alledged (as in the Title of it appeareth) was written by Tho. Bilson Warden of Winchester Colledge, 1593. (Synce which tyme he is

Aut: in divers editions in m. Bilsons book of perpetuall gouernement of y. Church vnto y. end

note

he is become the Prelate of that Sea.) Now thus standeth this proof of theirs: That which the Heads and Doctors of Oxford have here sayd of the Brownists, is true, because Doctor Bilson of Winchester hath written so of them. Which all may see to be of no weight at all. He spake out the corruption of his soule/ and they together wrap it vp. Mic. 7. 3. Or if they will have it more general/ thus: Whatsoever Doctor Bilson writeth in his book called The perpetuall government of Christs Church, that is true: But thus he writeth of the Brownists in that book: Therefore it is true. We deny the Proposition. Neyther are they nor al the Doctors in the world ever able to prove it: howsoever they doe much object * that this and other of their books be yet vnanswered. Which let the Ministers and others of the Church of England/ against whom they were written/ look into/ for such of the books as may be thought in deed worthy or needful to be answered. In the meane time/ to shew them that all be not Oracles which Mr. Bilson hath there written/ let them consider of these few instances following.

*Oxf. Ans. to the Minis. petit. pag. 26.

1. Contradictions he hath in that book not a few. And all know/ that of contradictory propositions/ one must needs be false. As/ 1. he writeth sometymes of the Teachers and Pastors to be two distinct ecclesiasticall officers: pag. 140, 141. 148. sometymes that Pastors and Teachers are but one office expressed by two names. pag. 211. 212. 2. That there were in the Apostles tyme Elders which were not Ministers of the word (which he would apply to the Deacons) pag. 131. and yet that there were no Elders then but that were Ministers of the word. pag. 153. 154. 210. 228. 271. 3. That the Deacons office/ is not for Ministerie of the word and Sacraments, but for care of the poore, & disposing of the Churches goods & almes: pag. 82. 131. 331. 332. yet also that they be of the Cleargy, as he understands it/ Ministers of the word and Sacraments. pag. 185. 186. 271. 272. 4. He reasoneth/ as if by πρεσβυτέριον (in 1 Tim. 4. 14.) he would understand the office of an Elder which Timothy received; not the presbytery or Eldership which layd hands vpon him: pag. 76--79. and els where he sayth/ This Christian presbytery or Eldership gave imposition of hands to ordeyne Ministers: pag. 128. 5. He sayth/ With elections the Scriptures do not medle. And/ No proof can be made, that the people have by the word of God an essentiall interest in the choice of their Pastours: pag. 338. 368. Yet otherwhere he sayth, In the primitive Church the people did propose, name, elect, and decree as wel as the Clergie; and though the Presbyters had more skill to judg, yet the people had as much right to choose their Pastour: And/ the Apostles (Act. 6.) committed as wel the discerning as electing of fit men in common to the whole number of

1.

brethren; reserving approbation and imposition of hands to themselves, &c. They left elections indifferently to the people and Clergie of Ierusalem. Pap. 360. And the late Bishops of Rome never left cursing and fighting, til they excluded both prince and people; and reduced the election wholly to the Clergie, whom they might commaund at their pleasures; but by your leave, it was not so from the beginning. 359. 6. He saith/the Apostles placed one in every Church (which they planted) to be Bishop and Pastor of the place: Pag. 267. Yet afterward he would perswade (if he could) that it is even from the Apostles and from the beginning, that one Bishop be over al the Churches in a Diocese; yea and a Metropolitane over an whole Province. Pag. 320. 324. 328. 393. 7. He saith / it is a nice conceit, to dislike that a Bishop should have any Diocese at al or governe any Church besides that one wherein he teacheth and administreth the Sacraments: Pag. 321. Yet in the same page afterward he hath this withal / that if in ech parish there should with the Pastor be able Presbyters to furnish it, three or fower are few enough, and too few, respecting the burden that they must beare in the sight of God and man. Pag. 321. If this be not a contradiction / Mr Bilsons Bishops of Dioceses have strong shoulders/ stronger then Issachar that couched between two burdens. Gen. 49. 14.

II. 2. He giveth often false expositions of Scriptures which he treateth of: As / Math. 18. 17. Rom. 12. 8. 1 Cor. 5. 3. 4. 5. 13. and 12. 28. 1 Tim. 4. 14. and 5. 17. &c. besides the deceipt of his arguments which from the Scriptures also he would seem sometymes for to draw. Of which / there wil be occasion to treat in particular / whensoever these Doctors shal handle the differences between them and vs / noted here before. Pag. 36. 37. 38. 41. &c.

III. 3. His proofs and allegations out of Councels and such Writers as they call the auncyent Fathers, how weak and simple are they / as he useth them? For first / it cannot be denyed / but the word of God onely is to be the rule and ground of all our faith worship and religion. Iohn 17. 17. 1 Cor. 4. 6. 1 Tim. 6. 3. 4. 5. with 2 Tim. 3. 15. 16. 17. 2 Pet. 1. 19. 20. 21. Gal. 1. 8. 9. Heb. 2. 1. 2. 3. 4. Deut. 4. 2. & 12. 30. 31. 32. Psal. 19. 7--11. and 119. Prov. 30. 5. 6. Esa. 8. 19. 20. and 29. 13. 14. Ier. 8. 8. 9. Rev. 1. 3. and 22. 18. 19. Secondly / the Primitive Churches being at first planted in the true faith and ordinance of Christ/ straightway after did the mystery of iniquity begin to work/even in the Apostles dayes before their death/ and so proceeded and got strength by degrees/until it came at length in continuance of tyme to be exalted above the truth and ordinance of Christ: And this / as wel in the Ministery Worship and government of the Church/ as in

as in other points of the faith and service of God. (2 Thes. 2. 3---7, 1 Iohn 2. 18. & 4. 1--6. 2 Ioh. vers 7. 1 Tim. 4. 1--3. Rev. 2. & 3. & 9. & 13. & 17. chap.) By meanes whereof / the Writers aforesaid and their testimonyes savoring of the corruptions of their times / yea and sometymes maintayning them / can be no sure ground for the Church now or at any tyme in any controversies of religion to build upon. Thirdly / their corruptions are so known / as Mr. Bilson himself we suppose will not deny but they had their divers notorious errors / yea and grievous heresyes / into which sometymes they fell: As Ireneus into the Chiliasts; Tertullian into the Montanists; Epiphanius into the Anthropomorphites; Cyprian into the Anabaptists; Hierome and Chrysostome erroneously blaming second mariages; Origen noted as the fountayne of sundry errors and heresies; Augustine erring in so many things / as himself wrote whole books of his Retractations: and yet even then also affirmed / that he should speak more arrogantly then truly, if now he should say he were come to perfection without any errour in his writing. August. de bono perseverant. cap. 21. What weight then is there / or can there be in such proofs / as have no better ground / but the writings and practise of these and other the like men / so greatly erring in many things from the truth of Christ and his word? Finally / themselves did acknowledge / both that they were subject to error / and that in all questions of religion the Scriptures of God are the onely rule of truth / whereupon we ought to rely / and not upon their Writings or any other thing whatsoever. Some of their owne speaches for declaration thereof we wil here set downe.

Augustine / whenas Cyprian was alledged by the Donatists / answered thus / We do Cyprian no injury, when we distinguish any of his writings, from the Canonicall authority of the divine Scriptures. For not without cause was the Ecclesiastical Canon (of the Scriptures) so carefully appoynted, wherevnto the certayne books of the Prophets and Apostles apperteyne, which wee may not at any hand dare to judge, and according to which wee may freely judge of any other writings, &c. August. contra Cresconi: lib 2. cap. 31. And agayne, I am not bound to the authority of Cyprians Epistle: For I esteem not Cyprians writings as Canonicall, but I examine them by the Canonicall; & and what in them agreeth with the authority of the divine Scripture, I receive with his prayse; what accordeth not therewith, I refuse with his leave. Ibid chap. 32. And towching Councels, having against Maximinus an Arrian Bishop shewed the difference between the Councel of Nice and

Augustine

Princes [illegible] of ye Fathers [illegible] in [illegible] y Scriptures ou to be our rule [illegible] to and all [illegible] pag. 104

of Arimini (the one whereof was against the Arrians / the other more favoring them) he answereth this/ Now must not I alledge the Nicene Councel, nor you the Arimine, as to preiudicate. Neyther am I bound to the authority of the one, nor you of the other. By the authorityes of the Scriptures, which are witnesses not peculiar to any, but common to vs both, let the matter cause and question between vs be discussed. Contra Maximin. lib. 3. cap. 14. And against the Donatists / Let vs not (saith he) bring deceitfull balances, by which we may weigh what we will, and as we will, at our pleasure, saying, this is of weight, this is too light: But let vs bring the divine ballance, out of the holy Scriptures, as out of the Lords treasures, and therein let vs weigh what is of weight, Yea rather let vs not weigh, but let vs reknowledge the things already weighed of the Lord. De baptis. contra Donatist, lib. 2. cap 6. And againe/ Whether it be concerning Christ, or concerning the Church, or any other matter that belongeth to our faith and life, I will not say, if we (being not to be compared with him that said so) but if an Angel from heaven teach otherwise then yow have received in the Scriptures of the Law and Gospell, let him be accursed. Contra Petil. lib 3. cap 6.

Hierome. Hierome also saith / If any oppose vnto vs the errors of Origen, let him freely heare, that great Homer doth sometymes slumber, Others have erred in the faith, both Greeks and Latins, whose names I need not mention &c. Now seing I do simply acknowledge his erring, I will so read him as I do the rest, because he hath so erred as the rest. And a litle after/ Why doest thou bring forth that, which Peter and Paul would not deliver? Hieronym. Epist, ad Pammach, & Ocean. And againe/ Whatsoever thing by any (though otherwise holy and learned) shalbe said synce the Apostles, let it be cut of, let it not have authority, &c. In Psal. 86.

Chrysostome. Chrysostome/ Whenas the wicked heresy, which is the army of Antichrist, hath prevayled in the Churches, there can be no proof of the Christian religion nor other refuge for Christians, that would know the truth of faith, but the divine Scriptures. Whosoever would know which is the true Church of Christ, how shall he know it, but by the Scriptures onely? Wherevpon the Lord knowing that there would be so great confusion of things in the last dayes, doth therefore enioyne the Christians which would have assurance of the true faith, that they flee to no thing but to the Scriptures. Otherwise if they look to any other things, they shalbe offended and perish, not vnderstanding which is the true Church: And by this meanes shall fall into the abomination of desolation, which standeth in the holy places of the Church. Chrysost, in Mat. 24. homil. 49. And writing vpon Ioh. 10. 1. he saith/ The Scriptures, will not suffer vs to go astray. By this doore, must both the Pastors, and all other

of vs

of vs enter in. For whosoever vseth not the holy Scripture, but clymeth vp otherwise, that is, by a way not appoynted, he is a thief. Chrysost. in Ioh homil. 58. **Where also he observeth/ that Christ in that place noteth** both such as had ben before & such as should be afterwards, both Antichrist, and false Christs, &c. **And els where he saith/** How should it not be absurd, for money not to beleev others, but to tell and count it over our selves, and yet for matters far greater, simply to follow the opinion of others: specially when as wee have a most exact balance square and rule of all things, namely the demonstration of Gods lawes. Wherfore I entreat and besech you, that you would leave of what this man or that man thinketh, and of these things enquire out of the Scriptures. Chrysost. in 2 Cor. homil. 13.

Origen/ We must of necessity have the holy Sriptures for testimony: for our senses and enarrations without these witnesses have no credit at all. Origen. in Ierem. homil. 1. Origen.

Ireneus/ We know assuredly, that the Scriptures are perfect, as being spoken by the word of God and his Spirit. Iren. contra heres. lib. 2. cap. 47. **The Apostles and Evangelists** having preached the Gospell, did afterward by the will of God in the Scriptures deliver vnto vs that which should be the fundation and pillar of our faith for tyme to come. Ibid. lib. 3. cap. 1. & 11. **And/** He that addeth or taketh away from the Scripture, shall have no litle punishment, into which he that is such a one must needs fall. Ibid. lib. 5. cap. 25. Ireneus.

Athanasius/ If ye be disciples of the Gospels, speak not iniquity against God. But if you will babble things divers from the Sripture, why strive ye with vs who neyther endure to speak nor to heare that which is straunge therefrom: the Lord himself saying, if ye abide in my word, ye shalbe free in deed. Athan. de incarnat. Christi. Athanasius.

Basil/ If the Lord be true in all his words, and all his commaundements faithfull, established for ever & ever, done in truth & equity: then is it a manifest falling away from the faith and sinne of pride, eyther to refuse any of those things which are written, or to bring in any thing that is not written: the Lord himself saying, My sheep heare my voyce, A straunger they will not follow, but flee from him: And the Apostle also by an humane example straitly forbidding eyther to adde or take away any thing in the divine Scriptures, when he saith, A Testament though it be but a Mans, being confirmed, none doth abrogate or adde any thing therevnto. Basil. in Ascetic. tractat. de fide. Basilius.

Cyprian/ That Christ alone is to be heard, even the Father from heaven testifyeth, saying, This is my beloved Sonne in whom I am well pleased, heare him. Wherefore if Christ alone must be heard, we may not regard what any other before vs have thought good to be done, but what Christ, who is before all, hath first done. Neyther may we Cyprian.

follow the custome of Man, but the truth of God. Cypr. Epist. ad Cecil. And in another place/ traditō being alledged/ about the questiō that then was of Hereticks Baptisme, he answereth thus/ whence is this traditiō, whether derived from the authority of the Lord & his Gospell, or come from the precepts & Epistles of the Apostles; For that those things are to be done which are written, God testifyeth, and propoundeth to Iosua the sonne of Nun, saying. Let not the book of this law depart out of thy mouth, but meditate therin day and night, that thou mayest observe to do all things that are written therein. Likewise the Lord sending his Apostles, enjoyned that the natiōs should be baptized, & taught to observe all things whatsoever he commaunded. If therefore it be cōmaunded in the Gospell, or cōteyned in the Epistles or Acts of the Apostles, let it be observed &c. Epist. ad Pompeiū. And else where he saith/ In vayne do they which are overcome by reasō, oppose vnto vs custome, as if custome were greater then the truth, &c. Epist. ad Iubaian. For custome without the truth is the oldnes of errour: Wherefore leaving of errour, let vs follow the truth, &c. Which truth Christ shewing vnto vs in his Gospel, saith, I am the truth. Epist. ad Pōpeium.

Tertullian. Tertullian/ None can præiudice the truth: not the continuance of tymes, not the supportatiō of persons, not the priviledges of countreyes. For by meanes of these, is custome (arising cōmonly of some ignorance or simplicity) in succession of tyme made strong to be vsed against the truth. Christ our Lord called himself truth, not custome. If then Christ be alway and before al, the truth likewise is a thing perpetuall and auncyent. Let them therefore look vnto it, to whom that is new, which to him is old, &c. Tertull. lib. de virgin. veland. And in another place/ That is truest which is first; that is first which is from the beginning; that is from the beginning which is from the Apostles. Contra Marcion. lib. 4. ca. 5. Agayne/ By very order it self is made manifest, that that is the Lords & true, which was first delivered; & that is straunge & false, which is afterward brought in. Lib. de prescript. adversus hæreticos. cap. 31. And in the same book also he saith/ As for vs, we may not please our selves in any thing of our owne conceit; neyther may we chuse that which any other bringeth in of their owne will. The Apostles of the Lord we have for authors, who did not themselves chuse to bring in any thing of their owne will, but did faithfully assigne to the nations the discipline they received of Christ. Therfore although an Angel from heaven should speak otherwise, we should say he were accursed. Ibid. cap. 6. Also/ Take away frō Hereticks those things which they have agreing with the Heathens, that they may disusse their questions by the Scriptures alone, and they cannot stand. Lib. de resurrect. carnis. In like manet (to note it by the way) may it not at this day be said/ Take away from Mr Bilson and the Prelates those things which they have agreing with the Papists/ that they may discusse their questions by the Scriptures alone/ and they cannot stand?

Final-

Finally/ Theodoret writing of the Nicene Counsell and of the Emperour there present among them/ saith/ The wise and renowmed King/ Constantine the great, speaking to the Counsel then assembled / among other things said thus/ The Evangelicall and Apostolicall books, as also the oracles of the auncyent Prophets, do plainely instruct vs what we ought to think of divine matters. Therfore laying aside hostile dissension, let vs take the explication of questions out of the sayings of the holy Ghost. Theodoret. hist. Eccles. lib. 1. cap. 7. Theodoret.

And hitherto of the testimonyes of these men in former tymes/ concerning this poynt. For which/ many mo the like sayings of theirs might be produced. But we build not vpon them: neyther would now have mentioned so many of them/ but to let Mr Bilson with these Doctors and others like mynded know/ that vnles they can approve by the word of God their Prelacy/ Priesthood/ Worship/ &c. all the colour they bring out of former tymes and Writers/ is not of moment in this case/ even by the testimony of these Writers themselves. And Mr Bilson himself also peeldeth as much here in this book of his/ when to the testimony of Chrysostome writing vpon Act. 1. (it being alledged for the Churches interest and consent in the choyse of their Officers) he answereth thus/ * Chrysostome saith so in deed, but the Text saith not so. Where/ omitting that Chrysostome in this poynt doth teach according to the Scripture/ we will now onely observe/ how Mr Bilson can himself/ when it pleaseth him/ provoke to the Text of Scripture/ against the Testimony of these writers: wherewith notwithstanding he hath stuffed his book/ though it be but to litle purpose: specially seing he doth there also affirme † that the greatest mē in Christes Church (excepting alwayes the Apostles) have enclined some to private opinions, som to knowen errours: And that this was ‡ the Apostles Prerogative above others, and as proper vnto them, to be best acquainted with the will and meaning of our Saviour, & to have their mouthes & pennes directed & guyded by the holy Ghost into all truth, as well of doctrine as of discipline: And therefore in an other place of the same book seemeth to be bold and taketh occasion to demaund/ * what authority others have had to change the Apostolike government, after the Apostles deaths? And thus vntill they approve their Churches constitution by the Apostles writings (which we are sure they can never do) we might alledge Mr Bilson himself also to be with vs against thē. But to let this passe/ it is a thing vndenyable/ that the word of God alone is that which can and must end these and all cōtroverspes in religion. Which while these Doctors keep not vnto/ hēce plainely appeareth the weakness of their cause. One sound proof out of the divine Scriptures/ thēselves know is of more force and wilbe more regarded/ then all the multitude of such flourishes as Mr Bilson hath in this book of his or others of them in the like/ out of any humane Writings whatsoever.

* Mr Bils. perpet. governm. pag. 67.

† Ibid. pag. 216.

‡ Ibid. pag. 49.

* Pag. 221.

Yet besides / if we should admit of such reasoning of his for currant / it were not hard to observe in his book very much absurdity therein notwithstanding. Take one instance: and in it consider how weakly and absurdly he disputeth from the Counsels and Writers aforesaid / to approve the title and dignity of Archbishops and Archdeacons, Pag. 411. Where treating of the use of the word ἀρχὴ in composition / after he hath spoken of the words Archangel & Patriarch used in the Scripture / then he inferreth next these words / * This signification, no doubt the learned Fathers did follow when they suffred and used in the Church of God the names of ‡ Archbishop, ‡ Archimandrite, ‡ Archdeacon, not that they made them Lords and Princes over Bishops, Monks, & Deacons, but rather chiefe amongst them. These are his owne words. In which you may see / he hath shewed as good warrant for the Archmonck / as for the Archbishop and Archdeacon. If then all be sooth which Mr Bilson speaketh / we aske / whether by this reason of his the Monks and Arch-monks ought not aswell to be restored in England agayne / as their Bishops and Archbishops / Deacons and Archdeacons to be retayned; Also / whether King Henry the eight of famous memory did well in suppressing the Monks and Abbates, and continewing still the Archbishops & Archdeacons, &c. And by what reasons from the Scripture they are so perswaded? For our selves / we in deed do think they are alike lawfull to be retayned or reiected: an * Archmonk as lawfull as an Archbishop or Archdeacon; and an Archbishop and Archdeacon as unlawfull as an Archmonk. And our reason is / Because they belong all of them to one and the same body of the Man of sinne: and therefore are to be abolished all of them / aswell one as another. 2 Thes. 2. 3. 4 8. with Rev. 14. 8. and 17. & 18. and 19. chap. Now by this which hath ben said may appeare / what slender and bootlesse proof Mr Bilson bringeth out of the testimony of these former tymes and Writers / wherewith he hath so much bumbasted his book. Of which point we have here by the way stood somewhat the longer in divers respects / which concerne not onely these present controversies / but the other also of the Papists: as before is noted / in the Preface of this Treatise.

* Pag. 411.

‡ Vnde Concilium Chalcedonens.

* Rev. 9. 3. Wheer the Geneva note doth shew, that the Locusts are Archbishops and Bishops, aswell as Monkes & Friers, &c.

IIII. 4. To come now to that place of his book which here the Orf. Doct. have alledged / viz, pag. 339. he hath even there hudled up in that one place a number of untruths together. His words (treating there / of the peoples election of Officers in the Church) are these as follow / * When I say the people cannot chalenge by Gods law the right to choose their Bishop, I meane, no such thing is expressed and commaunded in the Scriptures; excluding thereby the false conceites of some fanaticall spirites in our dayes, which affirme our Bishops and

* Perpet. govern. Pag. 339.

Teache-

Teachers to be no true Pastours, because they are not chosen by the particular voyces and personall Suffrages of the people; and by consequent, our Sacramentes to be no Sacraments, and Church no Church; and so this whole Realme to bee drowned in confusion without assurance of salvation; whose madnesse is rather to be chastised by the Magistrate, then to be refuted by doctrine; the authors being voyde not onely of learning which they despise, but of reason to weigh what is sayd against them. These are his words; and this is their proof: where these Doctors now give all to understand/ that these words of his are meant of vs. Towching which therfore/ leaving Mr Bilsons rapling to himself/ we note in this one speach of his many notable untruths. As first/ that he saith the people cannot chalenge by Gods law the right to choose their Bishop; 2 That no such thing is expressed and commaunded in the Scriptures, 3. That he calleth our difference from them our false conceits; 4. That he termeth vs fanaticall spirits; 5. That he saith we affirme their Bishopes and Teachers to be no true Pastours, because they are not chosen by the particular voyces and personall suffrages of the people; 6. and by consequent, their Sacraments to be no Sacraments; 7. and their Church no Church; 8. and so the whole Realme to be drowned in confusion without assurance of salvation; 9. That for our holding out of the truth against them/he attributeth unto vs madnesse rather to be chastised by the Magistrate, then to be refuted by doctrine; 10. That he chargeth the authors of our difference from them to be voyde of learning; 11. and to despise it;. 12. and finally even to be voyde of reason to weigh what is said against them. Untruth enough in one sentence/where there be as many lies as lines. If it be not so here/ let Mr Bilson or these Doctors for him shew their proof of these particulars: out of what books/ writings/ arguments/ or practise of ours at any time/ they have gathered them. Els let them remember it is written/ The Lord will destroy them that speak lyes. Psal. 5. 6. In the Law/ God provided against the false accuser and witnes/ that it should be done to him as he had thought to do vnto his brother, and that without any compassion. Deut. 19. 16--21. If this should be urged against Mr Bilson & these Doctors, and they found to fayle in the proof of their accusations/ we might thus returne Mr Bilsons owne saying vpon themselves/ to leave such dealing rather to be chastised by the Magistrate, then to be refuted by doctrine. But that all may further see/ how verypil they have dealt with vs/and that we have good cause to call for proof of these particulars/ we will here therefore note somewhat more concerning them. I. II.

For the first, second, third, and fourth, where he speaketh of the peoples right by Gods law to choose their Bishops, and of our persuasion III. IIII

sion thereabout / let that be observed which we have already set downe touching the differences between them and vs / in the second and fift Positions * before: And let it now suffice (till they answer vs) to refer them thereunto. By the discussing wherof will also appeare / whether to vs or to themselves rather it may be attributed to have false conceits, and to be fanaticall spirits. All opinions and spirits must be tyed by the word of God and true confession of Jesus Christ. For hereby shall we know the spirit of truth, and the spirit of errour. Ioh. 17. 17. with 1 Iohn. 4. 1---6. 2 Iohn. ver. 7. 9. 1 Tim. 4. 1---7 and 6. 3. 4. 5. 2 Tim. 3. 16. 17. And in the meane time / let Mr Bilsons maner of speach here be observed / when he saith / no such thing is expressed and commaunded in the Scriptures. Where though his termes may seem to be of purpose thus set downe / yet will it nothing help him to seek any shifts thereabout. For that which is by necessary consequence deduced from the Scriptures / is a proof vndeniable / and to be taken for the doctrine commaundement or prohibition of God / aswell as if the thing were set downe in expresse termes. Examples whereof / we have many in the Scriptures / as in Mat. 4. 10. compared with Deut. 10. 20. And Math. 22. 31. 32. with Exod. 3. 6. And Act. 13. 47. with Esa. 49. 6. And Rom. 4. 18. 23. 24. with Gen. 15. 5. 6. And 1 Cor. 9. 8. 9. 10. 1 Tim. 5. 17. 18. with Deut. 25. 4. Levit. 19. 15. And 1 Pet. 3. 1---6. with Gen. 18. 12.

pag. 43. 46.

V. For the fift, where he speaketh of our affirmation concerning their Bishops and Teachers, if he know our cause / he cannot be ignorant that we hold their Bishops & Teachers be no true Pastours, though they were chosen by the particular voyces and personall suffrages of the people. And if he know not our cause / what wisdome is it in him thus to write / or what godlynes thus to speak evill of vs and of the things he knoweth not? He cannot deny / but all their Bishops and Teachers be Prelates / Priests / or Deacons / And none of these be true Pastours as we have shewed [1] in a Treatise of their Ministery / some while synce published. Yea and these very Offices themselves be antichristian / besides their Entrance / Administration / and Maintenance / which be also of the same nature. So as Mr Bilson, if he would have spoken of this point according to the truth of our cause / he should thus have set it downe / That we hold their Bishops and Teachers to be no true Pastors, because they are not the Pastours appoynted by Christ in his Testament, but are antichristian Prelates, Priests, and Deacons: and this / both in the Offices themselves / and in their

[1] Treat. of the Minis. of the church of Engl. pag. 79. &c.

Entrance

Entrance into them / Administration of them / and Maintenance annexed unto them. And then in his Book he should have proved (towching these particulars) that Christ the Lord hath in his Testament appointed their Prelacy / Priesthood / and Deaconry / for the Ministerie and Government of his Church / to the end of the world. Which Mr Bilson neyther hath done / nor ever will do: no though these Doctors also ioyne with him therein. And what weight then is there in his book / when it is so considered as it should / for the particulars in controversy?

It is not enough for him / in a shew of words / to pretend some answers to some obiections and reasons of some otherwise minded (and what other thing is there towching these controversies in his book?) but he should by the word of God have proved their Prelacy, Priesthood, Deaconry, Book of Common prayer, Ecclesiasticall Courts, Canons, Officers, Ministration, Dispensations, Pluralityes, Non-residencies, Observation of dayes and eymes, &c. to be ordeyned by Christ. Thus he should in a few leaves more cleare the truth and stablish the conscience / then in a thousand such books as he or these Doctors or any other of them have yet set out. And it is straunge that in all this tyme / though they write book after book / yet none of them hath an heart or ability hereunto / if it be a thing that could be done. This now therfore we will leave to their better consideration hereafter.

And to end this poynt / we will here entreat these Doctors further / to compare their accusation and Mr Bilsons against vs together; and then to tel vs / which of them it is that speaketh falsely of vs / whether Mr Bilson or themselves. For if that which he hath said in his book be true / then that wherwith they charge vs here is false; Or if their accusation be true / then his is false: Let them chuse which they will. He saith we affirme their Bishops and Teachers to be no true Pastours, because they are not chosen by the particular voyces and personall suffrages of the people, and by consequent, their Sacraments to be no Sacraments, their Church no Church, &c. But they say we reproach their Church to be no Church, their Sacraments no Sacraments, &c. onely because some in the Ministery cannot or do not preach. Now if we hold thus as they say / and that onely in respect of their vnpreaching Ministers; how then is it true that Mr Bilson saith we do thus affirme / because their Bishops and Teachers are not chosen by the voyces and suffrages of the people?

For if it be onely for such cause as they mention/ then hath Mr Bilson even in this place which they have alledged spoken untruly: Or if it be as he saith/ then have they spoken untruly. And what weight then is there in their accusation and proof / when they are layd together? That we say no more thereof at this time.

VI. For the fixt, and seventh, &c. where he saith we affirme by con-
VII. sequent, their Sacraments to be no Sacraments, and Church no Church, &c. because he deduced them out of the fift now last before spoken of/ concerning their Bishops and Teachers, therefore to make the untruths therin the more manifest/we will thus proceed: First we aske of him and these Doctors what they think of the Bishops and Teachers of the Romish Church at this day/ or of the Church of England in former tymes of Popery &c. whether they account them such as are to be held for true Pastors, or no? Whereunto we suppose/ they will answer/ No. Then we aske next/ whether now by so holding/ they do by consequent affirme their Sacraments to be no Sacraments; and Church no Church; and so the whole Realmes (in such tymes and places) to be drowned in confusion without assurance of salvation; Also whether this be a madnesse of theirs rather to be chastised by the Magistrate, then to be refuted by doctrine; and the authors to be voyde not onely of learning which they despise, but of reason to weigh what is said against them? If these consequents follow not upon their assertion concerning those Bishops and Teachers: how then will they shew them to follow upon our affirmation concerning theirs? Or if they think/ they follow therupon/ then let them consider whether it be not themselves that by consequent affirme not onely such Princes and people, but even themselves also to be Infidels, as not being baptized at all, &c. For if the Sacramets and Church in the Popish tymes and places/ should be no Sacraments and no Church at all/ how can it be avoyded/ but that they should be deemed unbaptized &c. What our judgemet is herein/ and why we are so minded/ although it be very plainly and sufficiently set downe in * that booke of Mr Barrowes out of which they pretended matter of arraignement/ condemnation/ and execution of him: yet because the poynt is of weight and good vse/ and that it may the better appeare how unjustly they traduce vs and executed him; we will therfore here agayne briefly set downe our opinion and reasons concerning it.

*The Discovery of the false Church. Pag. 102. 116. &c.

And first we will shew it by the example of Israel heretofore: Of which we read/ that in their apostasy they put away the Priests of the Lord the sonnes of Aaron and the Levites, and made them Priests like the people of other countreyes &c. 2 Chron. 13. 4. 9. with 1 King. 12. 31. so as they had not now the true Ministers of the Lord among them. Yet doth it not therewpon follow/ that

For how to distinguish between a true church or false church and a church: e so between true sacraments and false sacra: e vnde how y Rabbins admitted in a false church ought not to be vnsacramented

pag 113.

that therfore they had no Sacraments/ no Church &c. For yet still besides their sacrifices/ they had also circumcision. which though it was not vnto them in that estate a true Sacrament/ yet neyther was it among them none at all. For if it had ben deemed no Circumcision at all/ then such as had ben so circumcised/ might not have ben admitted to the Passeover in Judah/ without a new outward cutting of the fores kin agayne: seing no vncircumcised person might eat of the Passeover, Exod. 12. 48. 49. But they were vpon their repentance admitted in Judah to the Passeover/ and accepted of God/ without any such new Circumcisiõ/ 2 Chro. 30. chap. Therefore although in that estate of their apostasy it could not be a true Sacrament/ yet was it not esteemed to be none at all: as by these Doctors new learning it should have ben.

Next to apply this to the question in hand: it cannot be denyed/ 1. That the Church of Rome is departed from the faith of Christ/ and become an harlot (as was Israel at that tyme) and that the very body of that Church and Religion is become a Man of sinne appointed by Christ to destruction. Rev. 17. chap. with 2 Thes. 2. 3. 4. 8. 1 Tim. 4. 1. 2. 3.

2. That Babylon is the mother of whoredomes and abominations of the earth/ and hath made the nations (and England with the rest) drunken with the wyne of her fornication. Rev. 17. 1--5. and 18. 23.

3. That the daughters and children of that strumpet are such as is the mother: she an harlot/ they the children of fornications; that whole body a lumpe and man of sinne &c. therfore also the daughters and parts therof so to be esteemed. Ezech. 16. 44. Hos. 2. 2. 4. with Rev. 17. 5. and. 18. 3. 2 Thes. 2. 3. 10. 11. 12.

4. Wherevpon it followeth/ that by the word of God we cannot esteem that Romish Church or any the daughters or mebers therof (in such constitution) to be true Churches or true Christians/ as towching their estate. She is by the mouth of God denounced to be an whoore, and the mother of the whordomes of the nations of the earth, divorced from the Lord, not his wife, &c. Rev. 17. 1. 2. 4. 5. with Ier. 3. 8. Hos. 2. 2. 5. They then of whom God saith/ she is an whoore, how should we say of them in such estate/ they are his wife? specially whē God himself hath set these two as opposite the one to the other/ She is not my wife, she is an harlot. Hos. 2. 2. 5. with Rev. 17. 1.

5. Yet doth it not therfore follow herevpon. that the Romish Church and her daughters are to be reputed no Churches/ having no Sacraments &c. But this in deed doth follow vpon it/ that in such estate they are to be accounted false Churches/ having false Sacraments &c. The reason wherof is/ because the Church of Rome (and so the other Churches her daughters considered as in

her lownes) was [a] at first a true Church/ as Israel also was: but
since hath [1] departed from the true fayth of Christ and pure wor-
ship of God: yet so/ as still they reteyne the name of Christians
and divers things appointed by Christ to his Church/ although
in deed perverted and adulterated among them. So that
being considered in their apostasy/ they cannot be held for true
Churches/ having true Sacraments &c. and yet reteyning still
the name and sundry observances of Christ/ cannot be reputed as
no Churches/ having no Sacraments &c.

[a] Rom. 1. 6. 7. 8.
[1] Rev. 17. cha. with 2 Thes. 2. 3. 1 Tim. 4. 1. 2. 3. 4.

6. Here then in this and all such cases/ we must be carefull
alway to discerne and distinguish between a true Church/ a false
Church/and no Church: between true Sacraments/ false Sacra-
ments/and no Sacraments. For example/ difference may thus
be put between Judah/ Israel/ and the Philistims: Judah a true
Church: the Ten tribes of Israel a false Church: the Philistims
and other the like no Church. And so at this day/ the Turcks and
Pagans may be reputed no Churches; the Romish Synagogue
and all her daughters/false Churches; the Christians which be set
in the true faith and order of Christ/true Churches. And the same
is also to bemynded concerning their Sacraments &c. so that
the Popish Church and her daughters being false Churches/ they
have likewise false Sacraments. False (I say) and therfore neyther
true/neyther yet none at all.

7. And here now cometh in/ the obiection of these Doctors
and of the Anabaptists/ viz, If they be not true Sacraments
which are had and received in these Churches, then are we all Infi-
dels, as not being baptized at all: and must therefore be baptized
anew. To which we answer/ that it followeth not. And thus
we shew it: First/ the Scripture teacheth that Baptisme now
in the tyme of the Gospell/ hath succeded Circumcision that
was in the tyme of the Law. Col. 2. 11. 12. 13. with Rom. 4. 11.
and 6. 3. 4. And the estate of the Romish Synagoge and
false Christians in their apostasie is also like the estate of Israel
in their defection: as was shewed before/ and appeareth by
these and the like Scriptures compared together/ Rev. 17. 1. 5.
2 Thes. 2. 3. with Hos. 2. 2. 5. Ier. 3. 8. Therfore Baptisme
received in such estate/ is so to be esteemed now/ as Circumcision
was in Israel in their defection. But this Circumcision was
so esteemed/ as such estate and maner of walking was onely to
be repented of/ and not the outward cutting of the foreskin to
be repeated: Which we have declared before/ out of Exod.
12. 48. 49. compared with 2. Chron. 30. chap. And therefore
of Baptisme so received/ are we now to esteem likewise. But
some

some perhaps will obiectt / that circumcision could not be repeated agayn, as Baptisme may, because the foreskin being once cut of, it could not afterward be cut away agayne. We answer/ it might: as appeareth by that which is written. 1 Cor. 7. 18. where the Apostle speaketh of gathering the vncircumcision agayne. And in divers historyes there is mention of sundry that so did. 1 Machab. 1. 16. Ioseph. Antiq. lib. 12. chap. 6. And Epiphanius writeth of Symmachus, that he was twise circumcised / having by art gathered agayne the foreskin. Epiphan. de ponderib. et mensuris. For which thing/ see also Cornel. Celsus. lib. 7 cap. 25.

Secondly/ concerning the Sacraments, we must carefully observe these two distinct things / 1. the inward work of Gods spirit; 2. the outward work of the Minister. Mat. 3. 11. Now the inward work of Gods spirit circumcising the heart and washing vs from our sinnes thorow Christ / God giveth to whome and when it pleaseth him. And for such as have ben baptized in a false Church and stood members thereof in false worship &c. when God giveth them vnfeynedly to repent of such their estate and to turne vnto him/ then doth he truly work and certainely assure them of the inward circumcision not made with hands/ and of the inward baptisme (which standeth not in the putting away of the filth of the flesh / but) in the confident demaund of a good conscience to God by the resurrection of Iesus Christ. Ioh. 3. 5. Rev. 18. 4. with Col. 2. 11. 12. 1 Pet 3. 21. And for the outward work of the Minister/ which is a true outward washing with water/ this is already received (though from a false Minister and in a false Church) and therfore need not be reiterated / and more then the Circumcision in Israel aforesaid. Yet doe we not hold (as some seem to do) that the having of the inward grace can warrant the neglect of the outward element: but that this is not to be repeated / when once it is received in such Church and maner as is before declared.

Thirdly / we must also put difference between a true Sacrament / and a true outward work or action of Ministerie belonging to the Sacrament. As in Israels apostasy / they had a true not a false or feyned cutting of the foreskin of the flesh/ although the Circumcision then reteyned could not in that estate be vnto them a true Sacrament (a seale of Gods covenant of grace) inasmuch as the covenant and seales thereof do not by the word of God perteyne to any false church or people stāding in apostasie/ divorced from the Lord.

Gen.

Gen. 17.1.7.9. 10,11. 12. 13. Exod. 12.47,48. with 2 Chron. 30. 6. 7. 8, Ier. 3.8. Hos. 2.2, &c. Now in that it was not a true Sacrament vnto them in such estate/ nor that a true Church where they received it/they were therfore to leave and repent of such estate and standing/ and to repayre to the true Church of God/ to iopne vnto it: Which divers of them also did. 2 Chron. 30. 6. 11. Yet forasmuch as they had in that false Church retayned and received a true outward cutting away of the foreskin of the flesh / this outward action was not agayne repeated: as we have shewed before. In like manner do we now esteem of Baptisme received in a false Church by their false Ministerie at this day or heertofore.

And herein this differeth from the outward washings of the Jewes Turkes and Heathens; because theirs are no Sacraments at all/neyther true nor false(seing they make no profession of Christ the Sonne of God come in the flesh) and therefore are not onely to be repented of/ but when any such persons come to the faith and Church of Christ/they are to be baptized into his Name. But for Baptisme had in any false Church/it hath ben shewed that although it be no true Sacrament/ and therefor to be repented of: yet it is a false Sacrament/ and not none at all/ and therefore for the outward action not to be repeated agayne: it being already done by such Ministerie and in such a Church as professeth to be Christs and to do it in his Name (as they also in Israel did towching their estate) although in truth it be not so with them.

Thus much by this occasion concerning this poynt. By which may apeare how false it is which Mr Bilson and these Doctors would impute vnto vs/ as if we held their Sacraments to be no Sacraments, & their Church no Church, and so all of them to be Infidels, as not being baptized at all, &c. But howsoever they had not regarded the truth of our opinion and reasons thereof: yet they might at least have considered our case and practise/ who by their assertion should be our selves vnbaptized: seing we had our baptisme in their Church: some of vs being there baptized in the dayes of King Henry the eight, some in King Edwards dayes/ some in Queen Maryes, and others in Queen Elizabeths; and seing we do also reject the Anabaptists rebaptization, as a conceited and wicked errour of their owne. Besides/ when Mr Bilson saith we affirme their Bishops and Teachers to be no true Pastours, why could he not also have said that by consequent we affirme their Sacraments to be no true Sacraments, and their Church no true Church? For this in deed is that which we hold/that their Church standeth not in the true constitution appointed by Christ/ but in a false derived from Antichrist/as towching their Prelacie/Priesthood/Deaconrie/ Book-worship/ Ministration/ Canons/ confusion of people/&c

ple/ &c. and that likewise they have false Sacraments/ as their Ministery and Church-constitution is false. Yet we put difference between true, false, and none; as is shewed before: So that in holding them to be false/ we hold them neyther to be true/ neyther to be none at all. Which difference if these Doctors be not more carefull hereafter to observe/ they cannot avoyde but eyther they must hold the Popish church to be a true Church/ having a true Ministerie / and true Sacraments / or els that they are themselves vnbaptized / and must admit of the Anabaptists rebaptization/ &c. All which / what are they els but grosse errours and notorious absurdities?

For the eight, where he speaketh of our so affirming the whole Realme to be drowned in confusion without assurance of salvation, it may appeare by this which hath ben said / how it also is vntrue/ as it is inferred/ and dependeth vpon the former vntruths. And further/ as in the apostasie of Israel/ though it were so generall/ yet God had seven thousand which bowed not the knee to Baal; so we never doubted but in this Romish apostasie God hath also his thousands which receive not the Beasts mark in their forehead or hand, but be carefull to keep the commaundements of God and faith of Jesus. 1 King. 19. 18. with Rev. 20. 4. and. 12. 17. and, 13. 8. 16. 17 and 14. 1. 9. 10. 11. 12. And in this case/ their owne persecutiō of so many witnesses of the truth/ may be a sufficient witnes against them. For if the whole Realme be thus all alike with them/ why are then so many daily persecuted by them? Moreover/ there be heyres of salvation with God / who in respect of the Church or present estate wherein they stand / cannot have assurance thereof by the word of God/ whiles they so remayne. Ioh. 10. 16. Ephes. 2. 1. 5. Rev. 18. 4. And besides / there is difference to be put between persons themselves/ and between their actions or estate otherwise. The person sometymes is blessed / when the action or standing in other behalf may be such as is subject to curse: as may be seen in Simeon and Levi sonnes of Jacob/ whom he blessed with the rest/ and yet cursed their rage in killyng the Sichemites. Gen. 49. 5. 6. 7. 28. And likewise/ in sundry Priests and Fryers, that have ben Martyrs of Iesus witnessing the truth they saw against the Romish Antichrist/ and yet retayning their Popish functions/ and communicating with that Church which stands subiect to the wrath of God. Rev. 17, chap. Act. & Monum. edit. 5. Pag. 474. 581. 613. 850. 912. &c As on the contrary also / sometymes the persons subject to curse / whenas yet the action or standing may be blessed in other respect: as in Iudas who was a sonne of perdition himself/ and yet an Apostle whom Christ sent forth with the rest to preach and to work miracles in his Name. Ioh. 17. 12. with Mat. 10. 1. 4. &c.

VIII

Such as also is the case of all other hypocrites, that be members of true Churches/&c. Mat. 13. chap. Whensoever therefore speach is made in such generall maner as here Mr Bilson useth/ difference must be put and carefully observed in divers respects.

Now that which we are perswaded towching this matter is/ that the Lord hath many of his people in the Realme, some already called to the obedience of faith/ some remayning in defection/ but belonging to the Lords electiō of grace and partakers of his mercy to salvation in Christ: Yet notwithstanding/ that the face of the Realme as it standeth in this apostasie of Antichrist, that is/ all such as be members of their Church in this estate/ standing under their hierarchie/ partaking in their false worship/ commingled in the same body of the Church with the profane of the Land/ &c. that they all throughout the whole Realme may truly be said to be drowned in confusion without assurance of salvation, as towching this their estate and constitution of their Church. And if Mr Bilson would be understood in this sense/ with this explication/ we should admit of his saying as true. For as all the members of a true church are of vs to be deemed in that respect to stand in state of salvation/ though divers of them may before God be hypocrites and reprobates; so all the members of a false Church are of vs to be esteemed in this behalf to stand subiect to wrath/ though divers of them may with God appertayne to his election of grace. Phil. 1. 5. 6. 7. and 4. 3. 1 Thes. 1. 2. 3. 4. 5. 2 Thes. 2. 3--- 13. Exod. 4. 22. 1 Cor. 10. 1--5. 2 Tim. 2. 20. Psal. 69. 28. Mat. 13. chap. Reu. 1. 4. and 2. and 3. and 17. chap. and 18. 4. 5. And of these things we have also spoken heretofore in other Treatises already published. See the Answer to Mr H. Ia. pag. 7. 8. 21. 46. 145, 168, 173, 177. &c. And here before/ see Pag, 91, 92. 96.

IX For the ninth, where Mr Bilson ascribeth vnto vs madnesse rather to be chastised by the Magistrate, then to be refuted by doctrine: we need say no other thing/ but that heretofore this hath also bin the lot of the Prophets and Apostles of the Lord/ to be thus reviled and entreated. 2 King. 9. 1--11, Ier. 26. and 38. chap. Amos. 7. 10. Mat. 5. 10, 11. 12. Act. 6. 9. 10. 11. 12. 13. and 16. 19.---24. and 17. 6. 7. 8. and 24. 1. 5. and 26. 24. Yea and Christ himself was called madde, and was by the Priests delivered to the civil Magistrate, when they could not refute him by doctrine. Ioh. 10. 20. & 11. 47--59. & 18. & 19. cha. Mat. 22. 15--46. & 26. 1. 2. 3. 4. & 27. 1. 2. Here therfore must that saying of Christ to his disciples be remembred/ The servant is not greater then his Lord. If they have persecuted me, they will also persecute you. Ioh. 15. 20. And observe herewithall towching Mr Bilson how neare he followeth the steps of that wicked persecutor Stephen Gardiner (his predecessour in the Prelacy of winchester) of whom

whom it is knowen/ how he and Boner of London with others at that tyme/ did after this very maner maintayne their errours against the Martyrs of that age: rayling vpon them and calling them heretiks, frensy fooles, beasts. villaines, knaves, varlets, dolts, asseheads, fantasticall, frantick, madde, seditious, ignorant, without all learning, having nothing in them but pride, arrogancy, vaineglory, singularity &c. And being not able to refute them by doctrine, delivered them to the Magistrates (the secular power) to be executioners of their vnrighteous iudgements. Act. and Monum, edit. 5. Pag. 1351. 1352. 1358. 1361. 1368. 1369. 1381. 1443 1459. 1515. 1638. 1645. 1651. 1653. 1655. 1660. &c. Could not the Pope himself and Turk (think you) maintayne their religion thus against Mr Bilson and all these Doctors, if they were in their hands? What godlynes wisdome or lerning then shew they/ in not refuting vs otherwyse by doctrine, if they be able to do it? But to end this poynt/ we will also answer/ with the Apostle Paul, that we are not madde, but speak the words of truth and sobernes. Act. 26. 25. And if Mr Bilson and these Doctors would learne/ who may be counted madde in deed/ the same Apostle teacheth by the example of Iannes and Iambres who withstood Moses/ that they which resist the truth are such; but shall not prevaile, for their Madnes shalbe evident to all men, as theirs also was. 2 Tim. 3. 8. 9.

For the other which remayne/ namely the tenth, eleventh, and twelfth, where Mr Bilson taketh our authors as voyde of learning and reason &c. Because these are of like sort as the other before/ that may suffice which there already hath ben spoken. Onely thus much further we signify vnto all cōcerning these things/ that we acknowledg no other author of our faith (which he maligneth) but onely the Lord Iesus Christ, in whome are hid all the treasures of wisdome and knowledge: Heb. 12. 2. Col. 2. 3. Esa. 11. 2. who hath sufficiently taught his Church all things needfull for the same by his Apostles and Prophets/ vpon whose foundation we are built/ Iesus Christ himself being the chiefe corner stone. Ephes. 2. 20. Rev. 21. 14. And therefore let Bilson know/ that here he is runne into blasphemy. If he say we hold not our faith of Iesus Christ/ let him convince vs by the Gospell of Christ: And let him shew warrant by the word of God/ for their Churches * Prelacy and other Ministery/ their forme of worship by the Book of Common prayer/ their confusion/ Canons/ constitutions &c, Against which we witnes that they were never ordeyned by Christ in his Testament/; but are the defection and traditions of Antichrist that man of sinne/ which the Lord will consume and bring to nought 2 Thes. 2. 3. &c. Now if he shall say/ that he meant of some such vile in this age have borne testimony to this cause/ yet then also he is to

X. XI. XII.

*See many particulars of these, in the Refut. of Mr Giff. Discovery of the false Church, Answ. to Mr Ia. pa. 63. &c.

know that he speaketh untruth/ because that no such are the authors, but witnesses onely/ of this faith; by whom it hath pleased God to declare and defend it before the world: As also that he cannot prove them devoyd of learning and reason, as he reproacheth them. The learning, whereof the Apostle speaketh to Timothee/ we love and long after/ as being the chiefest of all other: namely/ the learning of the Scriptures/ and of Jesus Christ / unto faith and sanctification in this life/ and to glory and salvation in the life to come. 2 Tim. 3. 14. 15. 16. 17. with 1 Tim. 4. 16. Ioh. 5. 39. Ephes. 4. 20. &c. Other learning also we despise not, but both have studyed and do use it / as there is occasion/ and according to the measure we have received: which though it be but litle in deed / yet we rest contented with our portion/ and desier to use it/ with the reason God hath given us/ to the furtherance of the truth/ for the benefit of others/ and glory of God the giver of all good things. Also note/ that the lesse we have eyther of learning to defend our cause / or of reason to weigh what is said against us / or of both; the more advantage have they against us. And then/ if they do not soundly convince us/ all men of iudgment will easily perceive/ it is a great signe/ that our cause is good/ which so weak men can maintayne; and their cause evill/ which they that have such store of learning and reason as he pretendeth/ are not able to approve.

And hitherto of the Oxf. Doctors proof out of Mr Bilsons book. In the examining whereof we have stood the longer / because we perceive that in these things we are much abused by many/ and because this answer to Mr Bilsons calumniatiō / may serve for answer also to that of the Doctors in this book of theirs / whereof now we are treating. So as we shall not need to insist hereupō any further/ but refer them to that which here we have answered/ and call upon them still for proof of their accusations against us: And this so much the more/ as they are found to faple in the allegations which they have produced already. And so in the meane tyme we leave these things upon their owne heads/ as we do also upon Mr Bilsons.

And for a conclusion (that it may be seen/ how these Doctors end as they began against us) observe with the rest this notable untruth / that here they say we ‡ reproach their Church to be no Church &c. onely because some in the Ministery cannot or do not preach. Is it credible / that so many sage Heads would so confidently publish so notorious untruth? Do we witnes but onely against their unpreaching Ministers, and not also against their whole Antichristian hierarchie of Archbishops, Lordbishops, Suffraganes, Deanes, Prebendaries, Priests, Parsons, Vicars, Officials, Archdeacons, and the rest of that sort; as also against their Book-worship, confusion of people, Popish Courts, Canons, customes, ceremonies, Dispensations, &c. Divers particulars whereof are here before rehearsed/ in handling the differēces between us/ and in the Cōfession

‡ Oxf. Answ. to the Minist. petit. Pag. 15.

of

of our faith/ and Preface set before it. How then can it be true/ that we dislike them onely because some of their Ministers cãnot or do not preach? As the thing it self is straunge and untrue/ when they say we speak of the Church, Sacraments, Prince and people, as here they have set downe (which point we handled * before in the answer to Mr Bilsons like reproach): so is it as very straunge and false that they speak of vs/ as if we blamed onely their vnpreaching Ministers, when there be so many other things in their Prelacy, Priesthood, Ministration, worship, &c. which we witnes against / as being parts of the defection of Antichrist the sonne of perdition. And for this cause/ dare we not therein communicate with them / least partaking in their sinnes/ we should also receive of the plagues denounced by the Lord thereagainst. Rev. 18. 4. and 22. 18. 19.

*Pa. 108. &c

Now while we thus depart from them in these things/ because there in they depart from the ordinãce of Christ/ therefore do they so revile and slaunder vs / as these Doctors & Mr Bilson and many mo of them have done / besides all other persecution of vs continually. But we trust that God in his time will bring forth his truth and our innocency as the light at noone day; and will give vs to wait patiently vpon him / esteeming through faith the rebuke of Christ greater riches then the treasures of the world/ and alway looking vnto Iesus the author and finisher of our faith/ who for the ioy that was set before him / endured the crosse and despised the shame/ and is now set at the right hand of the throne of God. Faithfull is the Lord that hath promised/ who will also do it. To him be praise and glory for ever. Amen.

Ps. 37. 6. 7. Heb. 11 25. 26. & 12. 2.

THus have we answered the imputatiõs layd vpon vs by these D. in their book aforesaid. Wherein we have followed their first edition thereof/ as we had begun before we heard of their latter. One difference in their editions is to be observed concerning their allegation of Mr Bilsons book of Perpet. govern. treated of before/ to wit/ that in their first editiõ they cited it Pag 339 and in their latter have in stead thereof quoted Pag. 321. Which alteration whether it were done by themselves of purpose/ or by the Printer of oversight/ we know not/ and so * we leave it as it shalbe found. All may perceive (by cõparing those Pages of Mr Bilsons book, with the particulars for which the proof is produced by these Doctors here) that the place alledged in their first edition/ which we have followed/ is that which they intẽded. Omitting this therefore: if any now aske/ why we have not answered their whole book aswel as the aforesaid particulars thereof/ we had these reasõs to stay vs therein: 1. That defence belõgeth properly vnto others/ as by that book it self appeareth: namely/ to the Ministers there spoken of 2. Those Ministers have not in that Petitiõ which is there set downe/ sincerely noted the corruptions of that Church/ as they are in deed/ nor as themselves have heretofore taught and writtẽ against them. 3. In the discussing of our

*Yet see Mr Bilsons contradiction in this other place of his book: noted here before, Pag 98,

of our differences, positions, & reasons, here before noted downe/ will all the particulars of this book of theirs (when they answer vs) come to be handled by vs in their due tyme and place. In the meane tyme/ forasmuch as it cannot be denyed / but that is the truth which is from the beginning; and of all hands it is agreed/ yea even by the Papists themselves acknowledged / that the faith worship and regiment of the Church which Christ by his Apostles delivered at the first / and wherein they planted the Primitive Churches recorded in the Scriptures / is the old and true way which all Christians ought to receive and walk in: let all therefore labour in this/ faithfully to search/ receive/ witnes/ and maintayne that auncient true faith and ordinance of Christ / and no other whatsoever. For vnto such onely hath Christ made the promise of his presence and blessing / vnto the end of the world. Math. 28. 18. 19 20. And whosoever strive or oppugne thereagainst/ shall fynd they kick against pricks/ and are no other but fighters against God: yet all in vayne. For Christ will reigne in the middest of his enemyes; and will turne the opposition of all adversaries (of what sort soever) to the furtherance of his truth / praise of his Name/ and benefit of his Church / in the end. In this therefore let vs all rest / as many as love the truth of Christ / and his appearing at that day. Even so: come Lord Jesus / come quickly. Amen.

Rhem. & Fulks Annot. in Act. 1. 2. & 2 Ioh. ver. 6 and 9.

A.B.C. ≠

ERRATA

Pag 20. l. 7. Lev. 36. read 26